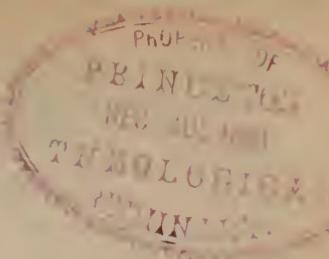


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RESERVE  
STORAGE







# THE MISSIONARY HERALD.

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ON her present trip to Micronesia the "Morning Star" will carry 3,278 volumes in the language of the Gilbert Islands, 678 of these volumes being New Testaments, the remainder being chiefly books of Bible stories and Hymn Books. The "Star" carries also a new edition of a Marshall Island Hymn Book, besides 400 copies of the Gospels in Ponapean, and 2,000 Mortlock Reading Books. How the waiting isles will rejoice in the coming to them of the law of the Lord!

IT was a remarkable scene at Oberlin, Ohio, when on Sabbath evening, June 26, six young men of the graduating class of the Theological Seminary were ordained to the ministry with a view of entering upon foreign missionary service. Two other members of the class, eight in all, are under appointment to foreign fields; three of them to North China, two of them to Bihé, West Africa; one to Natal, one to Umzila's Kingdom, and one to India. Others of the class may yet offer themselves, while from classes not yet graduated several have decided to labor abroad. This is a noble contribution for one theological seminary to make to the cause of foreign missions. The means will surely not be wanting when the men are ready.

CHURCHES, and especially Church Treasurers, are reminded that the financial year of the Board closes with this month of August, and that all funds contributed for its treasury should be forwarded at once. If any churches have not made their contributions for this year, there is yet opportunity to do so, and the need of such contributions will be apparent to those who read the statements on another page concerning "The Financial Situation." And are there not many who, having already made an offering for this cause, will yet find on a review of the year that they can and ought to add to their previous gifts, as a thank-offering for the prosperity God has granted them within recent months?

At the May anniversaries in London, fifty-seven British Societies for Home and Foreign Missions reported receipts for the year 1880-81, amounting in the aggregate to \$8,686,195. This is an increase of \$45,570 over the preceding year. Of this amount the eight principal Foreign Missionary Societies received \$3,388,805, which indicates a falling off in their receipts from the year 1879-80 of \$155,905.

THE last tidings from Natal are that the new expedition to Umzila's Kingdom was on the eve of starting. Mr. Jourdan, who was with Mr. Pinkerton, had gone on one week in advance to Inhambane to secure carriers, and Mr. Richards, with native Zulu assistants, was to sail from Durban on the 21st of May in the schooner "Dee," and taking up Mr. Jourdan and the carriers at Inhambane, proceed direct to Chiliwan, from thence on foot to the interior. Let the prayers of Christian people follow them.

LET no one fail to read the account given by Mr. Curtis of the Christian mass meeting held in the theater of Kioto. The story illustrates the intellectual ability and Christian zeal of the Japanese young men who have been brought into the ministry in connection with our mission, as well as the eagerness of the masses to hear about the new religion. But our brethren in Japan feel as never before the need of a deepened work of grace in the hearts of all who are laboring for Christ in the Empire, that they may see that it is not by might nor by power, but by God's Spirit that true success is to be secured. And so they write : "If our friends at home would be true helpers, would see the work prosper in our hands, and the power of God displayed in Japan, let them pray with us and pray for us, that the presence and indwelling of the Holy Ghost, which includes all other blessings, may be granted us."

WE have never known a Christian who seemed to enter more fully into the idea that the work of missions at home and abroad is one, than did the late Rev. Dr. H. B. Hooker, who has just been called from earth. As Secretary of the Massachusetts Home Missionary Society his thoughts were largely occupied in caring, as he did enthusiastically, for the interests of the missionary work in his own State and in the far West. But he ever regarded the kingdom of God as broader than any land, and there is not a foreign mission field on earth in which he did not take the deepest interest. Made a corporate member of the American Board in 1845, there have been few of its annual meetings since that date which he has not attended. He gave a daughter to India, and he gave his prayers and offerings to advance the kingdom of God in the whole world. Once during his last sickness he told a friend that on the previous night he had not slept, and that all through those wakeful hours his heart had been drawn out strongly in prayer for the new mission of the Board at Bihé.

THERE lies before us a printed copy of an official notification from the Japanese Government that the *Shunki Korei-Sai* (Vernal Ceremonies to the Remains of the Emperors) will be observed on the 5th of April. The Government does not formally break with the old official religion, though the chief object seems to be to gratify the people by giving them their usual holidays and sports. But Mr. Jencks writes us that inasmuch as the people do not enter heartily into these pagan ceremonies, men have to be hired with liquor and food to make up the processions, and carry the lanterns and banners. It is a critical hour for a nation when its old faiths have lost their hold. Atheism is certainly no better than paganism, and Christians should not felicitate themselves on the weakness of Buddhism and Shintoism in Japan, unless they are ready and determined to give something better.

OVER five million pages in *Bulgarian* were issued from the mission press at Constantinople during the last year. Our newspapers in that language, though maintaining a decidedly evangelical character, have more subscribers than have any other papers printed in European Turkey or Bulgaria.

THE cup of sorrow which the people of Turkey are compelled to drink is very full. In addition to other calamities there comes just now, from Constantinople, a report of a plague of locusts on a fearful scale, and the destruction of all crops in certain districts is threatened.

REV. DANIEL DORCHESTER, D. D., has for many years made a study of the religious statistics of our own and of other lands, and has recently given several addresses of marked interest and value upon questions relating to the progress of Christianity in these latter days. A volume from Dr. Dorchester's pen, entitled *The Problem of Religious Progress*, has been placed upon our table, but too late for full notice this month. It is enough to say now that the book, though in compact form, gives a vast amount of statistical information, indicating the substantial advance made within the century in faith and morals and spiritual vitality. It is a good book to put into the hands of any one who has doubts as to the ultimate triumph of the kingdom of God.

THE Christians on the Hawaiian Islands seem to be alert in their efforts to reach the 14,000 Chinese who have come among them. On all the islands evangelical agencies are said to be at work, with promising results. Mr. Sit Moon, the pastor of the Chinese Church at Honolulu, reports that two hundred and forty-eight of his countrymen at the Islands are Christians.

THE spirit which leads a renewed soul to make some costly offering to its Redeemer is beautifully illustrated in the incident reported by Mr. Jones of Mana-Madura, among the letters from the missions. Here were persons untaught of men, whose only ideas of Christian truth and duty were drawn directly from the Bible and the teachings of the Spirit, who, without any suggestion or appeal, were led, out of their pinching poverty, and through a long period of time, to lay aside what may indeed seem to us but little, yet what was to them a great deal, for the kingdom of a Master they had learned to love. Would that all who bear Christ's name furnished as good evidence as do this leper and his friends that they are born of God.

A VERY pleasant and valuable form of Christian service is the ministering to the personal needs of home missionaries and their families. The benefit is twofold, to the donors and the recipients. Such ministrations are seldom possible to foreign missionaries on account of their distance, and the peculiarities of their needs in foreign climes. Recently, however, books have been forwarded to these Rooms to be sent abroad. Some of these volumes will be used by the missionaries themselves, while others will be distributed to native preachers and teachers, who will greatly prize them. A recent donation of this kind, embracing eighty-seven valuable volumes, has been received from the widow of Rev. William H. Lord, D. D., of Montpelier, Vt.

**"THEY REST FROM THEIR LABORS."**

Two missionary ladies, recently engaged in efficient service for Christ in Turkey, have been taken from earth. Mrs. Julia A. Rappleye Colby<sup>1</sup> and Mrs. Mary Bliss Chambers<sup>2</sup> were loved and valued helpers, and the circles in which they have moved have been deeply afflicted by the providence which has removed them from earth. Just prior to her marriage in April last, Mrs. Colby had returned to this country, but she had not ceased to carry on her heart the interests of the school at Broosa. Rev. Mr. Richardson, now detained by ill-health in this country, was intimately associated with her while at Broosa, and he writes appreciatively of her character and work.

"The story of the essential share Miss Rappleye was permitted to have in founding the two female seminaries known as the Constantinople Home, and the Broosa Home, in removing prejudice and winning reluctant pupils, and in securing suitable buildings, is a part of the history of the Western Turkey Mission. Her excellences as a teacher were of the highest order. The thoroughness, promptitude, neatness, and quiet which always prevailed in her schoolroom, elicited the admiration of every visitor. Although her discipline was strict, and drones found no favor, yet she secured the highest esteem and love of her pupils. But scholastic acquisition and intellectual development were always subordinate to moral and spiritual improvement. Many of her pupils, as teachers and as the wives of pastors, have already become efficient evangelical workers.

"In regard to our school in Broosa,' she wrote, 'it is my most earnest desire that the motive of all of us who have anything to do with it be purely one of Christian love,—that it be founded in prayer, and in most true and humble dependence upon the Great Arm that supports all who cling to it. I have no ambitious thoughts about it further than to have it a blessing to the good cause we love. Let us begin now to pray for it, and for God's blessing and direction every step of the way.'

"Her forgetfulness of self was most complete. During the entire ten years of her missionary life she never gave a day to mere recreation. She spent her vacations at home in making preparations for the following term, and in visiting the parents of her pupils, and in ministering to the poor and the sick. One summer, in company with missionary brethren, she visited a number of out-stations, making long and exhausting journeys on horseback. Another summer vacation she spent at a village with one of her former pupils, the wife of the preacher. Together they preached the gospel from house to house, spending her living in providing medicine for the sick, and food and clothing for the poor. Never indulging a comfort or a luxury, she confined herself with extreme frugality to the bare necessities of life, that she might alleviate the abounding suffering whether among Armenians, Greeks, or Turks. The narrative of her unostentatious and touching charities would fill a volume.

<sup>1</sup> Julia A. Rappleye Colby, born at Castleton, Vt., Nov. 18, 1845; educated at Oberlin College, O.; went to Constantinople in 1870; transferred to Broosa in 1876; returned to America in January, 1881; married Hon. G. W. Colby, of Benicia, Cal., April 14, and died of pneumonia, June 9, 1881.

<sup>2</sup> Mary F. Bliss Chambers, born at La Harpe, Ill., December 10, 1850; educated at Knox College, Galesburg, Ill.; joined the Eastern Turkey Mission at Erzroom in October, 1878; married Rev. William N. Chambers, of the same mission, May 20, 1880; died May 28, 1881.

"She had faults, as has every one, but hers were those of most earnest workers, who chafe at the slowness and indifference of others. Her missionary career was not long, but many daughters of Turkey of the present and future generations will rise up and call her blessed."

Mrs. Chambers, then Miss Bliss, entered upon mission service at Erzroom in 1878, taking the place of Miss Nicholson. Dr. Parmelee, who was associated with her during her two and a half years of missionary service, speaks of her thus : —

"Miss Bliss came to us in the autumn of 1878, and we were at once impressed with her rare loveliness of character and more than ordinary personal attractions. It was delightful, too, to see how cheerfully and completely she had consecrated all to the service of the Master. During the following winter she was attacked with small-pox ; for many days it seemed doubtful what the result would be. Though spared, she lost much time in the study of the Armenian language, and was left with sad and indelible marks of the terrible disease. She bore it all bravely and by uncomplaining endurance preached more effectively than with words to those around her.

"Her extreme modesty caused her to shrink from using the new language, but when she made her first tour with me in the autumn of 1879, she was thrown on her own resources, and worked with great zeal among the women and children of the villages we visited. She bore all the hardships of the tour with great cheerfulness, and her hearty, musical laugh made sunshine for the dark, smoky Koordish hovels where we were obliged to lodge. Her spirits were so buoyant that she said in a letter written while on this tour, 'it's real fun.'

"She loved the children of our missionary circle, and was a great favorite with them all. She rejoiced heartily when new little voices were heard among us, and mourned deeply when any of those voices were hushed in death. She was altogether thoughtless of self in her desire to help others, and was always, in a quiet, unostentatious way, making herself useful to all around. Though possessed of a keenly sensitive and nervous organization, her temper never seemed the least ruffled under the most trying circumstances.

"In May, 1880, we all aided to make the unprecedented incident of a wedding in our Erzroom circle as pleasant as possible. Our Miss Bliss became Mrs. Chambers, and the happiness of two hearts seemed assured. As her knowledge of the language became more perfect, she formed new plans of usefulness for the future. But all is now cut short. She has gone without the opportunity of speaking one parting word, and her sorely bereaved husband and her numerous friends are left to mourn her loss."

It has not been in vain that these lives have been lived. Turkey is and will long be the better for them. Though these servants of Christ now rest from their labors, "their works do follow them."

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#### THE FINANCIAL SITUATION.

THE receipts in June have been from donations, \$24,083.42 ; from legacies, \$6,331.24 ; a total of \$30,414.63, which is over a thousand dollars less than in June, 1880. For the ten months of the financial year now ended, the receipts

from donations and legacies have aggregated \$329,717.49. We began the year with a deficit of \$14,322.47. To end it without another balance on the wrong side the Prudential Committee are endeavoring to keep the absolutely inevitable expenditures within the sum of \$450,000, to meet which amount the receipts for July and August should not fall a dollar below \$121,283.

But are we to be content with this? It will be remembered that for years past, at our annual meetings, \$500,000 is the sum which has been again and again resolved upon as the least amount that should be raised for the imperative demands of the foreign work. At the last meeting, at Lowell, this sum was again insisted upon and voted, and in the *Missionary Herald* for December following, the twenty per cent. advance upon the contributions of the previous year was called for to make sure of the \$500,000 which the annual meeting decided to raise.

To reach this \$500,000 we need \$170,283, and two months of the year remain. May we count upon receiving this sum in July and August?

There would be no question about it if God's people would give as He hath prospered them. These are our special harvest months; many delay sending in their gifts till the year is closing, and many may feel it their privilege, in view of mercies since received, to supplement the gifts they have already made. Since our annual meeting, last October, the business prosperity of the country has been almost unparalleled. Property has accumulated so rapidly that some know not where to bestow their goods. Money is so abundant that instead of yielding twelve per cent., or ten, eight, seven, or six per cent., as in years gone by, less than four per cent. is the current rate in commercial centres. Meanwhile the intelligence from the mission fields is fairly exhilarating. The faithful men and women who are bearing the burden in the heat of the day, in Japan, in China, in India, in Turkey, in Africa, in the Islands of the Pacific, among the American Indians, and in Mexico, call for reinforcements; they see grand opportunities for "pushing things" and ask for larger appropriations. It would seem that rich and poor alike would be eager to give what is needed for the expanding work.

The sum of \$500,000 would no more than meet the current expenses of the work in hand at the sad period of retrenchment and crippling two and a half years ago, to say nothing of the enlargement which has been since made in virtue of the special bequest, the additional current expenses of which need to be provided for. With \$500,000 to count upon, there would be a distribution to the following departments which are all included in the one Foreign Missionary work, while in our home benevolence there are separate societies for most of these departments:—

1. To such Evangelical work as the direct Support of Missionaries and Aid to Native Pastors and Preachers . . . . .	\$263,750 00
2. To Educational Institutions, Support of Missionaries engaged in them, and Aid to Native Teachers, etc. (65 High Schools and Seminaries, and 700 Common Schools) . . . . .	134,800 00
3. To disseminating Christian Literature . . . . .	30,200 00
4. To Church Building (grants in aid) . . . . .	27,500 00
5. To Disabled Missionaries and Missionary Children . . . . .	18,750 00
6. To Home Expenses, five per cent. . . . .	25,000 00
	<hr/>
	\$500,000 00

It will be a pleasant thing to say that the Christian men and women who give through the American Board are not willing to let the receipts for July and August stop at the \$120,000 indispensable for the expenditures restricted to the sum of \$450,000; but will push up their gifts in these two months to \$170,000, and thus make the receipts for 1881 a solid half million of dollars.

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## TEN HOURS IN A JAPANESE THEATER.

BY REV. W. W. CURTIS, OSAKA, JAPAN.

I HAVE at last visited a Japanese theater! My curiosity has been strong, and I have had a sort of hankering desire to attend one ever since I came to Japan, but until now I have resisted the temptation. Yet when I heard the other day that "something extra"—"a rare thing," was about to come off in one of the largest theaters in Kioto, I concluded that my opportunity had come, and went up. I shall never repent of going, for certainly it was a rare treat, a royal day! *It was a Christian mass meeting in the heart of the sacred city of old Japan.* Not exactly a mass meeting of Christians, although there were a goodly number present, having come up from all parts of the field to attend the annual meeting of the Home Missionary Society, but it was a mass meeting of those desirous of hearing Christian truth.

A year ago the thought of such a gathering would have startled us, but "the world moves," and the Christianity-hating governor of Kioto has been replaced by one more friendly, and very likely the opposition of the former one has made the people more ready to hear about this new religion which he had opposed along with other things which they knew to be good. At all events many of the citizens were eager for it, and requested that it might be, not lectures on science, such as the young men, teachers in our school, have been giving for the public benefit, and which have been very popular, but that Christianity should be the one theme of all the addresses, promising that if such a meeting were arranged for they would lend their influence and contribute towards paying expenses, amounting to about forty dollars. So the theater was engaged, invitations for speakers were sent out, and topics were assigned.

The design was to have an afternoon and an evening session, and ten speeches of fifteen or twenty minutes each in each session. The Japanese, when they visit the theater, come to stay all day, if not longer, bringing their lunch, or depending upon the neighboring restaurants; between the scenes (in this case between the speeches) they refresh themselves with social cups of tea brought to their seats, or whiffs of tobacco, and sometimes indulge in *saké*, although there was little of it seen on this occasion.

### THE AUDIENCE.

The hour for commencing was 1 P. M. We found the theater, said to seat four thousand, comfortably filled with an expectant audience. There were probably in the neighborhood of three thousand present. In the audience nearly every variety of fashion was illustrated, from that of the bare-legged coolie with nothing on but a loin cloth and a loose open robe girded at the waist,

to the becoming full dress of the Samurai, and the less comely attire of foreign coat and pants. I could see but two or three men in all that assembly who wore the cue. One of the galleries was set apart for the ladies, scarcely any of whom were seen among the men below. In a box opposite the stage several officials were seated who proved attentive listeners. *It is estimated that as many as two hundred priests were in the audience.* On the carpeted platform stood a little stand with a Bible and a glass of water on it. The name and subject of each speaker in large characters was posted up before he came upon the stage. Several minutes were given between the speeches to allow the audience to exchange a few words and take a smoke. To the right of the platform was the chairman, with a call-bell on the table before him, with which he notified the speakers when their time was up. Near by was a cabinet organ, and seated around this some twenty or more students from our Training School. The audience applauded the speeches in the way which is now quite fashionable in Japan, by clapping their hands.

I should like to speak of persons that I noticed among that audience, Christian men, many of them with intensely interesting histories. There was the bath man from the north coast, who owns the "Jesus dog," and has lately enlarged his bath-house to make it a better place for Christian worship; the pastor of one of the churches, who stole the shoes when a heathen, and afterwards when converted gave himself up to the authorities, who did not know what to make of such a queer fellow; the young man, not very prepossessing, not learned, one of the last of whom we should expect much, but whom the Lord is using to do a most wonderful work, having already opened four different places in a new field, a center of idolatry, and being the means of reforming noted *saké* drinkers, and inducing those living in concubinage to accept of Christian marriage; the great *saké* merchant in a southern town, who feels that he cannot continue in his business because of the evil that it does, and who, hesitating to give it up, lest it should bring Christianity into disrepute in his neighborhood, has come up to get advice from his friend Nee-sima. It will not do, however, for me to dwell on these characters, although a long chapter could be filled with incidents; I must just say that I perceived large delegations from our girls' schools present, not only the one in Kioto, but also from Kobe and Osaka. Pastors and delegates from nearly all of our seventeen churches were there. Many other Christians came up by rail from Osaka and Kobe, and the first class graduated from our Training School were nearly all there to take part in the exercises of the day.

#### THE ADDRESSES.

The first address was by Mr. Kanamori, pastor at Okayama, on "The Nature of God," a fundamental subject, which must be presented before much can be said of the Saviour. The next was by Mr. Ukita, for some time pastor of Temma Church, Osaka, his subject, "The Life of Christ. Then Mr. Fuwa, laboring in Fukuoka, spoke on "The Soul." This was followed by a song, unintelligible to most of the audience, it is true, as it was sung in English, yet appreciated as a novelty, "From Greenland's icy mountains." I wonder if Bishop Heber was permitted to look down upon this assembly and see how one of earth's remotest nations is listening to the joyful sound, and learning Messiah's name!

The next address was by Mr. Denning, of the English Church Missionary Society, from Hakodate, providentially with us. It was on the "Power of Truth." Then Mr. Yamasaki, teacher in our Training School, spoke on "Seeing the Invisible God." Mr. Uyehara, soon to graduate at the regular course, had for a topic "The Fruit of Christianity." Mr. Learned, "The Present Condition of Christianity." Mr. Neesima, "Christianity Suitable for all the World." Then came another song, "Shining Shore," after which Mr. Yamada, pastor of the 3d church of Kioto, spoke on "The Bible." Mr. Yoshida, teacher in Kobe Girls' School, on "Science and Christianity." Dr. Gordon, the eleventh speaker, closed the afternoon session by an address, to which the very closest attention was paid, on "Amita Niyorai," the one Buddha worshipped by the Shinshiu sect, the so-called Protestant Buddhists of Japan. There were priests in the audience who seemed to have had an inkling of what was coming, and to have been awaiting in expectancy this particular subject. One old man, with his shaven head and official robes, made himself conspicuous in his desire to hear, by climbing upon the platform, and sitting with eyes opened to the widest, gazing steadfastly upon the speaker till he was nearly through, entirely oblivious of everything else. The subject was treated in a spirit at which no one could take offense, however unpleasant the truth. The difference between the God of the Christian religion and Amita, the insufficiency of Buddhism at its very best, its failure in the chief essentials, were made to stand out with impressive clearness, and the closing illustration few that heard it will be likely to forget. It was drawn from two well-known bridges in the city, one complete, perfect, over which people are constantly thronging in safety; the other, a fine structure, indeed, so far as it goes, but not reaching across to the other bank, part of it having been carried off in a freshet. It looks all right on the side next the city, but the other side! Should any press along that bridge, trusting to cross by it, where would they end?

I think the Buddhists must have felt the truth that their religion, however fine it may appear at this end, fails to span the chasm. Some, no doubt, were angry. Six or seven priests, I noticed, just before the close filed out together into the aisle, and took their departure; but it will not surprise me to learn that some of the priests present that day were led to renounce a man-made religion and accept of one that is divine.

#### THE EVENING SESSION.

Among the topics of the evening session were "Evidences of Christianity," "Influence of the Cross," "Foundation of Civilization," "True Liberty," "Faith," "Sin," and "Importance of a Revelation." Among the speakers, Mr. Kajiro, pastor of the 1st church, Osaka; Mr. Ise, pastor of Imabari; Mr. Murakami, pastor at Hiogo; and Messrs. Morita and Miyagawa, teachers in the Training School.

Mr. Miyagawa, chairman of the meeting, who was very active in getting it up, received an anonymous letter after his address upon "True Liberty," denouncing him as a very wicked man, a stirrer-up of strife, and threatening that he would not reach his home that night alive. Fanaticism is not so rare as might be in Japan, nor are assassinations. Mr. M. did not laugh at it as an idle threat, strong man though he is in every respect, physically, mentally, and

spiritually. He simply said, "I'm ready, if need be, to be a martyr," but the next day found him alive, and as active in the Home Missionary Meeting as that day in the mass meeting.

These young men who spoke at this meeting are, without exception, strong men, men whose power is felt already, and is sure to be felt more and more. Nor are they by any means the only strong men connected with our work.

This meeting, and a subsequent one at the school designed to quicken the zeal and enthusiasm of the students, brought home forcibly to the minds of some of us, that within half a dozen years a body of young men have been raised up, equipped for work, and sent into the field, who are a host in themselves,—a noble band of workers, able to meet the enemy, able to cope with the difficult problem before them, able to work wonders, so far as natural gifts, acquired knowledge, and hearty enthusiasm can make them able, and certain it is that God's blessing has been upon them. The one thing now needed to insure true, abiding success, is the anointing of the Holy Spirit. Oh! if these men and we missionaries were *filled with the Holy Ghost!* what might we not witness within the next few years! The truth is spreading in a way that is a continual astonishment to us; but is it going deep enough? I importunately call upon the churches at home to remember the great need, urging them to pray for such a blessing upon our young men and upon our churches and upon the missionaries.

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## MISSIONS OF THE REFORMED CHURCH OF THE NETHERLANDS, IN THE DUTCH EAST INDIA COLONIES.

BY PROFESSOR M. L. D'OOGE, OF MICHIGAN UNIVERSITY.

THE gospel has been preached in the Minahassa, which is the northeastern district of the island of Celebes, for more than fifty years. During this period about two hundred missionary stations have been planted in this and the adjacent islands, and many of the native churches have become self-supporting. In 1875 it was thought advisable by the home government that these native churches should pass under the control of the Reformed Protestant Church of East India, or, in other words, that these churches should become directly responsible to an ecclesiastical commission created on the spot by the bureau of colonial administration. As fast as these missionary stations develop into established churches they are transferred from the care and direction of the parent missionary society to that of the East India Church. Last year three stations were thus promoted to the status of parishes. This transitional process is often accompanied by embarrassments, and leads to confusion of authority and administration. Since 1875 at least six missionary districts have passed under the control of the East India organization. From the reports before us it appears that the entire missionary field is under the supervision of eleven missionaries, who may be styled the bishops and rulers of the churches.

Associated with these are the assistant missionaries, who are the active administrators and pastors of churches. Of these there are eighteen. Then come the native helpers, exclusive of the teachers in the parochial schools, of whom there are thirty-one, and who, under the immediate direction of the assistant

missionaries, serve the churches except in the administration of the sacraments.

The elementary educational work seems to be prosecuted with a good degree of vigor. An effort is now in progress to establish a boarding and day school for girls, for which the sum of 22,000 florins has been asked, and this is nearly contributed.

The statistics for 1879 are as follows :—

District of the Minahassa; Celebes :

Adults baptized . . . . .	1,044
Children baptized . . . . .	4,539
Members confirmed . . . . .	1,707
Number of parochial schools . . . . .	127
Number of pupils . . . . .	9,605

District of Kediri, Java, 18 stations :

Church members . . . . .	329
Received on profession . . . . .	7

District of Môdjôworno, 8 stations :

Church members . . . . .	1,259
Adults baptized . . . . .	48
Children baptized . . . . .	101
Catechumens confirmed . . . . .	33
Pupils, of Christian parents . . . . .	354
Pupils, of Mohammedan parents . . . . .	245
	599

One of the most interesting items is the recent conversion of seven Chinamen. Grave fears are expressed of the attempts to proselyte on the part of the Romish church. The increasing use of opium is greatly deplored, and instances are given of converts who have fallen under the power of this destructive habit.

The financial exhibit for the year is discouraging, the total amount received being less than \$28,000, a deficit of more than \$10,000 as compared with the receipts of the year 1878.

## MISSION WORK AMONG THE ROBBERS AT ZEITOON.

BY REV. HENRY MARDEN, MARASH, CENTRAL TURKEY.

THE missionaries at Marash have felt strongly that the prestige they had gained in the settlement of the political troubles at Zeitoon should be turned to account in pushing forward the evangelical work in that place. They therefore sent me with my family to Zeitoon a year ago, and I spent four months in a little summer-house on the mountain side overlooking the town.

The whole population, numbering several thousands, are nominally Christians of the Armenian church, and, though for many centuries Christian in name, are extremely ignorant, superstitious, and fanatical, and their religion has very little influence upon their lives. There has been, however, the past year, a wonderful interest in Bible study, hundreds gathering in their different churches every Sabbath, after the regular services, to listen to the reading and exposition of the Bible. Large numbers of Armenian women are learning to read, that they

may search the Scriptures for themselves. The Zeitoonlees have been told many times that they who have stood between them and the Turks had learned to do so from the Bible, and now they wish to see for themselves what this wonderful book contains. This movement is full of hope, yet the extreme old church, partly led by the wily priests and a corps of semi-infidel Armenian teachers from Constantinople, are cautiously seeking to push out the Bible and put secular books in its place. A strong party, however, cling tenaciously to the Bible, and, though accepting nearly all the essential doctrines of the evangelical faith, persist in the vain hope of reforming the old church.

Near the center of the town is a thriving community of 130 Protestants, with a church, school, and an efficient native preacher. The upper ward, containing some 2,000 Armenians, is peculiarly isolated from the rest of the city by a line of steep rocks, and its people are very seldom seen in other parts of the town. In fact, this upper ward has for many generations been in large part a mere nest of robbers, and has been in years past as effectually closed to all Protestant influences as was China. It was a band of roughs from this ward who stoned Mr. Montgomery a few years ago. In the center of this district there is a large Armenian church where the usual formal service is performed twice a day in the ancient unknown language; but almost within a stone's throw of this church are the homes of more than 200 robbers and outlaws, who in previous years have been a terror to all this mountain region, but now, under a pledge of good behavior, have been pardoned by the government, and have laid aside the knife and the pistol. Among these 2,000 people not one man in fifty, nor any woman at all, can read and write. You will meet men at almost any corner of the street who boast of the number of Turks and Circassians they have killed, and the highway robberies they have committed. One day a man startled me with his story of ten murders, but on my way home I mentioned the shocking fact to a neighbor, who began at once to tell me of *twenty* men he had shot! Some of these, however, were killed in fights with the Turks. Human life is held so cheap at Zeitoon that the government, as far as I can learn, has never punished, nor even arrested, a murderer. Custom requires the murdered man's friends to shoot the murderer or some one of his family, or else the whole matter is hushed up by the payment of a few dollars of "blood money." As you pass along the street in this section of the town you will hear mothers cursing their children and the priest cursing his people. Murderers, robbers, swearing mothers and swearing priests, are all regular communicants in the Armenian church!

We soon became convinced that this district had special claims upon the attention of a missionary. During the summer a large portion of the people go out into the mulberry groves and vineyards near by, and live in little stone huts. For two months I took with me our native helper, and with Testament in hand day after day searched out these rough men in their summer retreats, sat down by them in the shadow of a rock or a tree, or on a mat in the door of their hovels, and read to them the story of the cross, and urged home its precious truths. A little later we hired temporarily a room in the market street, and on Sundays brought up a dozen of our Protestant men to help us hold a prayer-meeting. Our audience was scattering and irregular, but in one way or another we were able every week to secure a hearing from scores of men. Prominent

Armenians of the better class often told us they did not want us there, and declared that it was only in consideration of the aid they had received in their political troubles that they were willing to tolerate us a single day! However, they could not drive us out, for the robber band to a man were our firm friends, and practically under their protection we kept on sowing the gospel seed, always careful to pay our defenders good measure in Bible reading and preaching. Near the close of the summer we thought best to centralize our work and seek to give it a permanent basis. To this end we looked for a house to be used for a place of prayer, a school, and a preacher's home. Here we anticipated special difficulties, for the people had been patient in the hope that we would soon leave and no permanent foothold be gained. We confined our efforts largely to personal work for the band of outlaws, yet the Armenian church leaders much preferred their present ignorance and lawlessness to any leaven of Protestantism, even among the robbers.

It so happened that in the very center of this ward, commanding a fine view of the whole town and the mountains beyond, there stood an old mansion with large rooms and wide veranda, which in size, location, and general plan was better adapted to our wants than any other house in the whole neighborhood. The owner having murdered one of his neighbors a year or two since and fled to the mountains, we searched out his retreat, and to our great joy secured a lease of his house for three years for the trifling sum of twelve dollars a year. Here we established at once a preaching service on Sunday and a day-school for boys, and made plans for an evening school for young men. This house had been the old homestead of the robber chief and his ancestors for many generations, and a rendezvous of desperadoes of every shade. Its present occupant was also a murderer who had fled thither from a neighboring town to escape the avenger's knife. The old guest-room, so familiar with the drunken carousals and dark deeds, is henceforth consecrated to prayer and praise.

For four months we sowed the good seed. We talked with hundreds of men wherever we could find them, read the Bible to them, prayed with them whenever circumstances would allow, and put a Testament into the hands of those who could read, while we never hesitated faithfully to reprove them for their evil deeds. In the autumn we returned to Marash, leaving our work in the care of an efficient native preacher and teacher, who are making the new place of prayer a center of evangelical work. In January last we spent a week in Zeitoon, and rejoiced to find in our old mansion a fine school of thirty-five boys, including those who came from other parts of the town. Our preacher receives a cordial welcome everywhere, and with the devotion of a Harlan Page goes with his Bible from house to house, and in the shops and by the roadside preaches Christ and him crucified, while the roughest and most hardened listen with grateful interest.

During our visit we had free access to all classes of the people both in our house and at their own homes, and though it was understood everywhere that our only errand was to awaken an interest in evangelical truth, yet we heard no word of opposition, but were listened to with close attention. Frequently some man, the story of whose life would make us shudder, declared that if some good friend had taken an interest in them and told them these things before, they would never have become what they now are. This friendly attitude toward the

evangelical faith is very encouraging, and the personal work from house to house not only is leavening the whole community with the truth, but is already a powerful restraint upon lawlessness and crime. There are scores of men who have defied all efforts of the government to tame them, but on listening to the words of Jesus have given their pledge of reform, and kept it, even in times of great temptation.

The work in this upper ward consists in preparing the soil and sowing the seed. The ground is new, rough, and stony, and overgrown with tares. Men who have broken every one of the ten commandments, and have for generations been taught that sins may be forgiven on the payment of a few cents to the priest, do not at once see the need of repentance and a holy life. It is doubtful whether there be a darker place in all the Turkish empire than the "Robbers' Ward" in Zeitoon; but when we see the hand of God so clearly in this wonderful preparation for the truth, we anticipate great results in the near future.

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## LETTERS FROM THE MISSIONS.

### *Madura Mission.*

#### THE LORD'S HIDDEN ONES.

MR. JONES, of Mana Madura, gives the following account of his discovery of a little company of disciples in an out-of-the-way corner of the southern portion of his field. The village is a small one, and difficult to reach, and Mr. Jones had never visited it before. He writes :—

" I had heard that there were three families of the pariah caste who wished to unite with us — who, in fact, some years ago had been one with us ; but since Mr. Capron's death they had been neglected entirely. I was also told that they were good Christians, and on that ground I was urged to do something for them. On visiting them I found them living in the merest hovels. They are the poorest of the poor, and as a natural accompaniment to this they are humble in intellectual capacity. In order to have a good opportunity to speak to them, we went under a tree, and had a delightful meeting ; and there I learned about them and their affairs.

" For several years no missionary or catechist has visited them, and so they have not during that time listened to the gospel news from those without. I saw one in the midst of them who is most severely afflicted with leprosy. His body is being

consumed by that terrible disease, and, as a consequence, he can hardly move from place to place. It required some strength of nerves to look upon him ; and were it not that he showed a particularly bright and happy face, I might have shunned him. I found on inquiry that he was the faithful pillar of that — shall I call it a church ? — I presume not, for not one of them is baptized. Mr. Capron, some years ago, when that leper was a healthy boy, took him to the Mana Madura boarding school, and kept him in it for a year, until he could read a little and had learned not a little about our blessed religion. The boy then went back to his village. There he learned more by practicing upon God's Word. Not long after, about five years ago, he was attacked by leprosy. Mr. Capron very kindly did all he could for him in preventing the progress of the disease, but without any apparent effect. But his Christian kindness and charity did bear fruit in the sick one's life. For, after Mr. Capron had gone home to his reward, this leper, being the only one in the place who can read, held meetings with his people, and instructed them in God's Word according to his limited strength and means. He seems very evidently to be one of those who is taught of God. They have prayers together, and never retire, they say, without turning first heavenward in

prayer and praise. They listened to my words with absorbed attention, and drank in all that was said with an apparent joy that spoke for itself. Then they importuned me so earnestly for a catechist who should come to them at least once a week, and they were so well spoken of by all who had been to see them, that I am confident that the Lord has, among the lonely people in this secluded spot, raised to himself a peculiar people."

#### GIFTS OUT OF POVERTY.

"As if to put a seal upon our convictions, and to leave no doubt as to their earnestness and sincerity, they brought to me at the close of the meeting the contributions which they had taken when thus alone. They brought it in three little baskets, each about the size of one's fist. Two were full of small coin, and the other one was brought by the helpless leper, and contained only one cent and a half. But looking at his joy as he hobbled toward me and handed it to me, and seeing that he was clothed with only a small cloth which was literally hanging in shreds around his loins, and barely enough to cover his nakedness, the story of the widow and her mite came home to me as it never did before. That widow could not have been more impoverished than this leper is, nor could she have given with more of an apparent *abandon* than he did. And as I received the other two baskets, I confess that I was very much surprised, but not as much as when I afterwards opened them and found the contents to be one dollar and a quarter. To appreciate the amount of this you need to remember that the heads of these three families never earn more than ten cents a day each, and that for the whole year they will average no more than five cents a day. Remember, also, that pinching hunger which they must have felt many times since these gifts unto the Lord have begun to accumulate. Remember that they were only a short time ago in heathenism, and that even now they are nominally only 'adherents' to Christianity, *i. e.*, non-communicants. Remember, also, that this has all been given without any missionary to address appeals to them of any kind. I question

whether any of our churches in America have during this time given comparatively so much unto the Lord as this feeble folk."

#### CASTE BROKEN DOWN.

Mr. Herrick, of Tirumangalam, writes of a new church dedicated March 15, in a village some fifteen miles southwest of his station : —

"The stones were taken from a demolished heathen temple, which had not been used within the memory of the oldest people, and in which none claimed to have a right. The superstitious fears of the heathen prevented their appropriating these stones to any private use, and when the Christians proposed to use them, no objection was made, though some predicted evil to those who should be guilty of such sacrilege.

"The heathen there appear friendly, several having given money to aid in erecting this building. A wealthy man whose house is nearly opposite gave \$5. After the exercises were over the Christians partook of food together without respect to caste, in a building owned by a prominent church member, of comparatively high caste. I saw this man for the first time, when on an itinerary six years ago last February, soon after he had expressed to a catechist an inclination to become a Christian. A school was opened a little after, to which he not only sent his son, but his daughter, and the daughter of a near relative. This son, the oldest child, is now a monitor in the Tirumangalam Boarding School, and a member of the church. Both the girls are members of the teachers' class in the Madura Female Boarding School. Since the commencement of the mission school in his village, this man has paid a rupee monthly towards its support. As a heathen, he had married two wives, who were both mothers at the time he embraced Christianity. When he began to show a desire to unite with the church, doubt was felt on account of his being the husband of two wives. One of them was subsequently removed by cholera, not long after which he was received to the church, and his younger children baptized. A little later the surviving wife was also admitted to the church."

## Ceylon Mission.

## CASTE FORGOTTEN.

MR. S. W. HOWLAND writes of a series of meetings held at Chavagacherry :—

"At the last meeting on Sabbath evening I noticed sitting on the same mat a Brahmin and his wife, two Mohammedans, four farmers, three covias, former slaves, and two low caste tree-climbers. In former times this would not have been done. The meetings were not without results. An educated surveyor who had brought trouble on himself and family by drink, was reconciled to his Christian wife, took the pledge, and is trying to live as a Christian. Sabbath afternoon services were started in a distant village to be carried on by the people themselves, with occasional visits from pastor or catechist. Week-day prayer-meetings were also started in two villages. We took our portable organ with us everywhere, as we find it a great help.

"The work here at Oodoopitty is going on about as usual. Three were received to the church two weeks ago; two of them from the boarding school, and the other, the son of Christian parents, his mother having been received last year. As I write I hear the noise of men and boys as if in great sport, accompanied by blows of pickaxe and crowbar and falling masonry. They are demolishing a temple in front of our gate. It would be a joyful sound, were it not for the fact that their object is to build larger. I have had two calls late at evening for fear of being seen, by a young man, of the family of gurus, or priests. He is a neighbor of one of our graduates, and becoming interested in Bible truth, talked with her father. He took his daughter's Bible to read, but being uneducated and not a Christian found difficulties, and the daughter was called in to explain. Such a proceeding would not have been considered proper were it not for his position as priest. He seems really interested, and would like to enter our training school."

## JAFFNA COLLEGE.

The report from this college for 1880 says that the average number of students

for the year has been sixty-seven. A class of ten was graduated last summer, and a new class of eighteen entered. Mr. E. P. Hastings writes :—

"There has been no special religious interest in the college during the year. Students have been attentive at the daily prayers and in the meetings. The prayer-meeting among themselves has generally been well sustained. From twelve to fifteen have attended the inquiry meeting on the Sabbath. Nine have been admitted to the church during the year. There are now at the close of the year sixty-six students connected with the college, of whom twenty-three are communicants, and twelve others sons of Christian parents. One church-member, a member of the senior middle class, has been removed by death. He united with the church in April, and died in November, having been sick but a short time."

## North China Mission.

## SHANTUNG.

DR. PORTER, writing from Tientsin, April 7, reports a visit paid by himself, Mr. Goodrich and Wen Shon, a young native helper, to the Shantung province. Mr. Goodrich was able to remain but a short time, but the helper proved admirably fitted for his work. Dr. Porter says :—

"I carried with me a larger assortment of medicines than usual, and was able to do a great deal of dispensing, though on the whole not as much as I feared. I say feared, because dispensing takes up a certain amount of time which one would rather devote to preaching. I went with my ulster pockets well loaded with medicines, out from which I dragged one drug or another, much to the merriment of the patients. They came to look upon my many pockets as so many wizard bags, which at my word would respond with any required remedy. In all that region there is scarcely a single native doctor with any reputation. The people suffer a great deal, and endure a thousand ills without 'benefit of a doctor.' In fact there are so many incurable ailments, that one is the rather inclined not to lavish time upon an

attempt to delude them into the belief that they can recover. And yet, I have no doubt that we get a little stronger hold upon the people because one of us is, as the people say, 'A sore seer.'

"The most interesting feature of the work just at present is at Shih Chia T'ang, and in the villages south and west of that. For months, as you know, affairs were in a critical state, but we hoped when teacher Hsü was located at the temple, the day-school established, and the station class started, that everything would quiet down. The 'Temple' village, however, has been the source of constant anxiety. My first Sunday was spent there. I was delighted to find the chapel more than full, nearly 120 people being present. It was a hopeful sight, indicative of future growth. They listened attentively. Hsü preached in the afternoon. He had created a very great interest among the people. He preached with simple clearness and real power. The schools had attracted many outsiders. It looked to them as it looked to us, as if the church had come there to stay. The report of their daily evening meetings, and of the enthusiasm of many new listeners, was very hopeful. A new village a short distance away sent fifty or more persons to the service. These hopeful indications seem still to have a solid basis. But when it became advisable to remove the winter class to P'ang Chia, so as to be close at hand, there came near being a little rebellion, with Hsü at the head. The money question and self-support were mixed up in the matter. Yet, notwithstanding all, the services went on without diminution of interest."

#### GROWTH IN THE VILLAGES.

"From a village four miles from the 'Temple' where we had inquirers, but no service, I received a most cordial invitation to hold a service. The women could not go to meeting at the Temple because of the distance. The ladies had visited them several times last summer. I found two large rooms full of women. Many of them had learned some hymns, and the Christian primer had been studied, and they wanted to learn more. Two entire families had accepted the doctrine with

genuine interest, and had avoided the idolatries of the New Year. Our ex-priest had taken special interest in this group, and had often talked all night to them. He says of himself, 'I can work all day and talk all night.' The head of these families is a 'military graduate,' but well read, and a substantial man. He came to the station class for a short time.

"At Tao Hua Tien I found an empty room newly devoted to the weekly meeting. The interest in Bible study and in the services seems to be steadily increasing. The villagers say the church members are much better men than they used to be. Once they cheated dreadfully in trade, but now they act honorably. Three lads from this village go to the day school at the Temple. They lead the singing and study faithfully and are hopeful lads. The oldest one was married shortly after the New Year. He is fourteen years old, his bride is twenty. She has been in the family since the young husband was a baby, in fact has been his nurse 'since his ever,' and is likely to continue to be such for some years.

"It was a source of great pleasure to me that they decided on a Christian marriage. It seemed a little uncertain at first, but the lad's mother at last decided it. Three helpers attended, with many church members. They had had a model in the service of a like nature, last autumn, which Mr. Smith superintended. Three hundred or more persons filled the courts and climbed on to the roofs to see the strange, yet very simple ceremony. Each helper had a part in the service. Every one spoke of it with real pleasure. We hope the Christians will all desire to imitate these examples in the future.

"We are steadily increasing a Christian fellowship and brotherhood—a real *esprit du corps*, which will have a marked influence ere long."

#### A DOCTOR INTERESTED.

"Only one wholly new matter of interest arose during the winter. A doctor, the head of a semi-religious sect, such as abound in Shantung, was called to see a Christian patient. They chatted about the new 'Jesus doctrine.' The doctor

went to the 'Temple,' and had some talk with Hsü, who gave him books, and unfolded the way of life. He seems to have been greatly pleased with all he heard, and sent his card to me asking that we go and preach in his village, promising to collect his sectaries and to induce them all to accept our doctrines.

"Upon the appointed day we drove to the village, a dozen miles east of P'ang Chia. We found a great company waiting to welcome us. They took us to a vacant house used as a 'sacred chapel' for the worship of the departed. Two immense coffins were in either corner of the room. We began at once to preach, and did not cease till midnight, myself and the two helpers alternating in talking. We slept in an adjoining room, a room whose paper windows were full of holes, and in which an open transom aided in the ventilation. Such are the elegancies of Chinese life !

"The next day we visited the mother of the doctor, an active old woman of ninety-three years. After that the preaching was continued in the open court-yard, since the winter day was mild. Hsü talked with great enthusiasm, and the crowd of men and women listened attentively. Late in the afternoon we returned home, much pleased with our reception and with such an introduction to the village.

"On the following Sunday nine men came and spent the day with us. They all reported that the words of the doctrine were well received. This doctor Mei has a wide reputation. He was reported to have gone out on many little excursions to tell his friends of all that he had heard and believed. One even reported that 200 men wanted to follow him into the church. Whether anything may come of it we do not know. It would not be strange if we never saw any of them again, nor would it be strange if many of those who heard became real seekers after truth. It is certainly true that some time just such openings will occur, and great results will follow. The violent who take the kingdom of heaven by force are still in the distance, however. This is also true. Such men and such communities may be subjects of constant prayer, both by us and by the churches at home."

#### STEADFAST UNDER PERSECUTION.

Mr. Stanley, of Tientsin, writes that the Ning Chin case (see *Herald* for June, page 224) has a more hopeful aspect, and that Chao, though unable to do anything all winter, is now improving, and will soon begin his labors again. Mr. Stanley also speaks of an inquirer to whom he had before referred :—

"During the early winter he read the books, and persuaded his widowed mother to permit the household gods to be burned. But shortly after, through the influence of the women of the sect of which she was a member, she became alarmed. The male relatives then began to accuse him of having gone daft. They took his books away, and refused to hear a word of defense, or statement of the contents of the books, or of the nature of the doctrine and his reasons for accepting it. Finally they tied him and shut him up for a day and night. Escaping at last, he came to Tientsin to try and find work, and at the same time learn more of the truth. I have provided work for him for a time, so that he can attend our morning Chinese prayer, and have his Sundays. He is anxious for baptism. He formerly had Romanist books, learned their prayers, and spent some twenty days at one of their chapels as a learner, but found no satisfaction. As soon as he obtained and began to read the New Testament, he said he felt that he had now found what he wanted, and he finds continual satisfaction in its study and in meditating on its principles. I shall send him back to his home ere long, hoping that his absence will have mollified his friends, and believing that, as a rule, home is where Christians should serve the Master."

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#### Japan Mission.

VOLUMINOUS reports for the past year have been received from the several stations in Japan, all indicating remarkable progress in the past and great promise for the future. The 17 churches connected with our Board have a total membership of 669, with 11 ordained ministers. The out-stations number 26, and the evangelists

22. The total amount contributed by the churches was 4,492 *yen*, the paper *yen* being equal to about 60 cents. As the Japanese day laborer receives not more than a fifth part the amount paid a laborer in the United States, the above sum should be multiplied by five to fairly represent the Christian giving of the people. They give time as well as money, and are ready to go to the out-stations and elsewhere for Christian service. Among the most hopeful signs are the changes on the part of officials in their attitude toward Christianity, and the almost frantic efforts of the priests of the old religions to regain their power over the people. As illustrating the latter point the following letter from Mr. Learned, of Kioto (May 2), is of special interest, in which he gives an account of

#### THE TWO-RELIGION MAGAZINE.

"I have found much entertainment for a few days past in reading a little magazine published here six times a month, beginning last November, called the *Two-religion Magazine*. The two religions are Buddhism and Shintoism, and the purpose of the magazine is to unite the two in putting down the spread of Christianity. The editor begins by saying that Christianity is the worst of all the foreign things brought to Japan, but that it is spreading everywhere through the land, and becoming exceedingly prosperous, so that unless the friends of the old religions rally at once it will be too late. He says that the priests have many important duties to perform, but the one pressing duty of the present time is to fight against Christianity, and all disputes between Buddhists and Shintoists ought to be laid aside till the common enemy is destroyed. He thinks it exceedingly fortunate, the greatest of blessings, that the government does not yet publicly tolerate Christianity, but if the priests trust to this, they will be like a man seeing a fire on the other side of the river and thinking his house in no danger till the fire jumps over the river and burns him out.

"In one of the numbers there is a conversation between a priest and a Christian. The Christian repeats the Ten Commandments to show the excellence of his

religion, but the priest shuts him up by saying that these commandments all apply to one's relations to others (towards God or one's fellowmen), while Buddhism teaches what man should be in himself apart from all relations to others. This is the most of an argument I have yet found against Christianity in this magazine, it being chiefly filled with appeals to the priests to defend their religions, and with accounts of the spread of Christianity. A brief account is given of a great meeting of priests held here last February, and presided over by one of the royal princes, to devise means to stop the spread of Christianity. Also we are told of this prince's distress at the public teaching of Christianity in this city, and his desire that something might be done to counteract it.

"The editor does not flatter the priests; he shows up the ignorance and wickedness of the priests, at least of the priests of a few years ago, and says a great reformation is necessary. He also ridicules their teaching that prayers and ceremonies can cure bodily diseases, saying that it is no better than the 'Delphi oracle' of Greece, and that every one in civilized countries knows better now. In another number a priest replies to one of the Tokio papers which had argued that the government ought not any longer to keep up a connection with Buddhism and Shintoism. The priest says that that would do for Western religions, which are of no use to government, but that the Japanese religions are a great help to government, and furthermore, that government and religion are like the two wheels of a cart, or the two wings of a bird, one is of no use without the other.

"A Buddhist and a Christian met at an inn, and in the course of conversation the Buddhist said he had just contributed 500 *yen* towards the new Honguanji temple here. The Christian laughed, and said that if he were a Christian he would not waste his money so foolishly, and besides, of the 500 *yen*, only half would really get to the priests, the rest being absorbed by the officials through whose hands it passed. The Buddhist replied that if this were so he would give 1,000 *yen* in order to make

sure that 500 should get to the priest. Hereupon the 'amen man' had no more to say. The editor hopes that all good Buddhists will take this as an example.

"This magazine seems to have discovered the secret of the rapid progress of Christianity. It is that in foreign countries people give one fifth of their incomes to the missionary societies, and with the help of so much foreign money it is not strange that churches are multiplying so rapidly. The Shinto priests do not seem to have coöperated much in this magazine, and it has now changed its name and become wholly Buddhist."

#### A CONTRAST.

"Day before yesterday a striking contrast might have been seen here. It was the day of one of the great Shinto festivals, the most heathenish thing I have seen here. A long procession starts from one of the shrines and proceeds through the streets. In it are local officials dressed up in wonderful style in foreign clothes, men carrying banners, troops of small boys whose business is to make all the noise possible, and two or three sacred cars, each borne on the shoulders of a score or more of half-naked men who yell and push each other about as if they were mad, their object seeming to be to give the deity in the car as uncomfortable a ride as possible.

"At the same time, only a few rods from the shrine whence this procession set out, our Japanese Missionary Society was beginning its annual meeting, and was hearing reports from those who had been at work during the past year. Delegates from all our seventeen churches, except the two distant ones, have now been in session three days, hearing reports of the past year's work, and planning how best to carry on their work during the coming year. They have two great desires,—to extend the work as rapidly as proper men can be found to engage in it, and to do it as much as possible with Japanese money, taking as little aid from foreign money as possible. One of the pleasant episodes is the marriage of Rev. Mr. Ise, one of our graduates in 1879, and now pastor of the only church in Shikoku, to a niece of Mr. Neesima."

#### SALVATION BY GARMENTS.

"During the reports to the missionary society the other day, Mr. Homma, pastor of the Hikone church, exhibited a garment by which a woman at Hikone had tried to get salvation. It is made of white linen, and the belief is that if a priest writes some sacred words on it, and it is worn at death, or put on the body after death, the person is sure to go to heaven. This woman, being anxious to make sure of salvation, had gone to many priests, and the garment is nearly covered with their writing, each one attaching his seal to certify to it. But the woman, although she spent much money in getting this done, found no comfort in it, and felt no peace till she was led to become a Christian. Then she found happiness, and was going to burn the garment which had cost her so much, but consented to present it to her pastor for him to exhibit. One of our mission bought it, the price paid being given to the missionary work."

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#### *West Central African Mission.*

##### THE ROAD INLAND.

BELLOW are given some extracts from the letters from the missionary party on the way to Bihé, to which reference was made in our last issue. They report the journey from Catumbella to Bailunda, which commenced March 11, and occupied fifteen days. The road proved very narrow and difficult, and the annoyances on the way were very great. While the days were hot the nights were cool, and for a long section of the road there was little appearance of tropical vegetation. Though passing for some days through grand scenery, the party saw nothing that would excite special surprise in the latitude of Boston, but on Monday, March 18, having gone around Mt. Longa, they began to ascend the mountains and reached an elevation which was afterward maintained, where the air was perceptibly different and more refreshing. There the grasses were of great beauty, but owing possibly to the season of the year, the flowers were not abundant. The rivers proved not so large as represented, being merely good

From Cameron's *Across Africa*.

MOUNTAINS BETWEEN BAILUNDA AND THE COAST.

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sized brooks. Women and children were usually at hand with some few products for sale. Of these products Mr. Sanders says :—

“ Beer should first be mentioned. It is made by boiling corn meal and putting into this, when cold, water prepared with the juice of a root found in abundance. Next day the beer is ready. Corn meal and corn on the ear is the next article for sale that deserves mention. These two forms of corn constitute the staple food of these people. How they can eat boiled corn meal day after day is a wonder to us. It is no marvel that salt has great value here. Without it, this diet must be insufferable. As a change from pudding, they roast corn on the ear, and may be seen eating it at any hour. Since reaching Kibanda sweet potatoes have been quite abundant, but the carriers do not seem to use them much. Beans also in these last days have been offered at times. An inferior kind of squash, grown in the corn-fields, is quite abundant. Very little else is offered for sale. Generally our efforts to get a chicken or two were unavailing. Eggs also are hard to obtain.”

#### A DAY'S MARCH.

Mr. Sanders' description of the march of one day (Friday, March 18), gives a fair representation of the journey :—

“ Before the first streak of light, Mr. Bagster was up and began warming breakfast. Just as we finish breakfast, it grows light. The carriers now clamor for the loads, so the loads opened for our use (from four to six) are hastily arranged and delivered to their carriers, who bind them more and follow those already gone. After getting rid of these loads the donkeys are saddled and are then ready for the drivers. Mr. B. then saddles his ox, the others arrange their *tepias*, and away we all go. Soon we get apart, it may be not to see each other until at the encampment.

“ The journey on this day was between mountains, up hill and down. The fields of corn were more numerous than before. The corn is planted in rows and hilled as in America. Beans and squashes, sometimes castor-oil beans, also mandioca, are grown among the corn stalks. It is no-

ticeable that the fields are scarcely ever protected from beasts or travelers. Of the former there seem to be none. Two wild animals are the sum of those as yet seen by us. I never saw a place where there seemed such an utter absence of animals, domestic or wild. A few pigs are all. In Kisanji they have many cattle, but beyond that there are none until Bailunda is reached. Though the path passes frequently through cornfields, I saw no one take an ear. Nor did any signs of robbery appear. I do not know what the power is that restrains them from petty theft when there is such opportunity.

“ Having crossed the river Bailombo (not more than twenty yards at the ford) and gone on a mile, my carriers showed an encampment where we stopped. After waiting an hour for the others to arrive, I was told that they had encamped on the other side of the river. Sending a note back, I found that my men had taken me beyond the camp determined upon. With the messenger Mr. Bagster sent some food and blankets. Disliking two more rides across the river on a man's shoulders, I did not go back, but camped alone, and quite early on Saturday Messrs. Bagster and Miller came up.”

#### THE KING OF BAILUNDA.

On Monday, March 28, the first call was made on the King of Bailunda. Mr. Bagster thus describes the visit :—

“ Yesterday we went to see the King, and when there we entered into a very new experience to me, which, though curious, was not pleasant. After a busy morning, we reached the King's village by a brisk walk of three quarters of an hour. When we approached the town we ascended a slope and came suddenly to the foot of a small round hill on which the houses are built, and at the top of which is the King's compound. After a steep climb and passing through the crooked doors and passages we found ourselves by the King's prison, and in the yard next to the King's house. There, under the shade of some of the largest trees we have come across, we sat down upon our own chairs and waited. In the course of an half hour some one hundred men and boys had collected to

see the sight, and then came an immense bowl of native corn beer which was passed round. Another waiting time followed; then two large bowls of beer; then the ministers came in and sat upon a natural terrace of rocks at our right; after them the King, when all clapped their hands twice. He was introduced to us, we rose and shook hands, he seated himself upon my right, and again the hands were clapped and the word 'Bokwata,' ran round the circle. This took Bro. Sanders and myself by surprise and we failed to clap; thereupon the King remarked that the white men did not clap for they despised the black man. We corrected this idea, and the King jumping up went off by another door but soon came back, and clap, clap, and 'Bokwata,' went round the circle. The King called for our Bai-lundo secula, who came forward and squatting in the midst, he gave an account of our journey, etc. The King asked our guide some questions, after which our present to the King was brought in, four pieces of large handkerchiefs (twelve in a piece), two fancy shirts for himself, and six cheap cotton shirts, two strong clasp knives, one copper tea-kettle, one concertina, two pairs of cheap bracelets. To this we have to add, when our cloth comes, some one hundred and twenty or one hundred and thirty yards of cotton cloth and prints. Our present satisfied the King very well; he only asked in addition for some of the white man's food, another kettle, and a chair. I replied that I was soon going to Benguela and would bring him a handsome blanket and chair. We were advised that this man was well worth winning as a friend, and that he was favorable to the whites. Having sent for a fowl and given it us, the King asked some more questions, and I had the question asked him, if we could stay or return and settle in his country if we wished to, trying to make him understand what our work is and what we intend doing. He replied that he was an old man but that we might come and live in his country for a thousand years if we liked, but that when he died he could not say any more. Indeed he appeared pleased with the idea, and taken altogether was certainly pleased with us. I told him that I hoped that all

our relations would be pleasant and long, and at this point the irrepressible courtiers began a discussion on the subject of making war on the King of Bihé, to which the day previous the King had been persuaded by José Baptiste, who says that the King of Bihé has robbed him of six thousand pounds weight of ivory and he is in hot haste to make war on the King. When we wearied of the native eloquence we got excused and left.

"The view from the King's place is very beautiful, and indeed any elevated spot near here gives a fine view. The leaning of the whole council was towards making war, but I do not believe that the King, whose wife is a daughter of the King of Bihé, has any intention of making war. The appearance of the King is of a savage of kindly disposition, and far above the average black in common sense, a strongly built man, gray, and showing some signs of age, but certainly what would be called a good life in an insurance office."

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### Austrian Mission.

#### ENCOURAGEMENTS AMID OPPPOSITION.

- MR. ADAMS, of Prague, reports, May 4:—

"New cases of interest are constantly coming to our notice, and the brethren have great reason to thank God and take courage in view of what he does for them, as well as for the progress which his Word is making in this land. It is clear, however, that the day of complete religious liberty has not yet dawned upon Austria.

"One of the brethren told me to-day that his son, a boy of twelve years, has been compelled to go to confessional and then to communion to the priest, the school director having given him notice that, in case of refusal, a fine of \$2.50 would be imposed upon him. The son of another of our members has been treated in the same way. This shows pretty clearly that the forced remaining of the children of 'confessions-los' parents in the Roman Catholic Church is not regarded as a merely nominal thing, but that the priests purpose to make full use of their power. This is carrying the matter further than I

supposed they would, and I doubt very much whether the law, fairly interpreted, sustains such action. Probably the question will be tested ere long."

Mr. Clark sends to the American Bible Society some account of the work which the society has undertaken in Austria under the supervision of our missionaries, with extracts from the reports of different colporters. He says:—

"The Bible work here, considering the legal difficulties on the one hand and the indifference or unbelief on the other, is making gratifying progress. Scarcely a day passes without the record of a soul's thirsting for the words of life, and its thirst quenched for the first time by the 'living water.' In most instances, however, the desire for God's truth must first be awakened. The colporter, in going over the ground a second time, finds often that persons who had previously bought a Bible of him are waiting anxiously for a visit from some earnest believing Christian who can explain to them the Scriptures. A few extracts from the letters, or remarks, of those engaged in the work may be of interest to you. 'Last week I visited a Catholic woman to whom I sold a Bible a year ago. She was much pleased to see me, and talked with intense interest about the way of life. Compelled to associate almost constantly with unbelievers, she felt special need of conversing with some soul that had true peace in trusting God, and in living for him.' . . . . 'My experiences each day,' writes one, 'are mingled with joy and bitterness. One day, when feeling sad over many hours of work without results, I entered the workshop of a locksmith. One of his men bought at once two Testaments, remarking as he placed them in his pocket, as one might his choicest of jewels: "This book is the best and most glorious in the world; in it I find true joy, and there is nothing else that I so delight to read." . . . To a servant that refused utterly to buy a Testament I said at last, "If you have a spark of love for your Saviour, then you should read his words." Before I left the place, this person came running after me, and bought a Testament.'

"Another colporter writes, 'As I was passing through a certain street I quite

lost heart. In the first place the people in every house refused to buy, and in the second place, they showered me with ridicule as soon as they heard the word "Bible." In my sorrow I cried unto God, "Lord help me, Lord help me," and he heard my prayer. While waiting at the next door for admission, I opened my Testament, and was cheered not a little as my eye rested on Gal. vi. 9: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." In that house I sold a Bible, and in the next a Testament.' . . . . 'Many ignorant people fancy they have the Bible when they have only a book of Bible stories with priestly comments. Others have a book containing a strange mixture of stories about the saints, with prayers to the same; then other stories showing what calamities had befallen those who doubted in the least the power of these saints and of priests to save or to destroy. Not long since a woman here in Prague, when addressed concerning the Bible, brought forward a book which she supposed to be the Bible. After many explanations she was glad to have, in place of such a breeder of superstition, the true Word of God.'

"In view of the difficulties here, quite a circle of friends have devised the plan of of *lending* Testaments to the destitute. Lending is not forbidden, but giving is. This lending is done judiciously, and the people visited again who received Testaments."

#### European Turkey Mission.

##### THE BULGARIAN EVANGELICAL SOCIETY.

THIS society composed of native Christians held its annual meeting in Philippopolis early in May, and was an occasion of marked interest and profit. Mr. Marsh writes:—

"Over eighty guests were present, and the sessions were well attended. Such questions as the following were discussed: The Influence of Christianity on the Community; Intemperance; The Church and the School; Infidelity—its Causes and Consequences; Patriotism; Who are to preach, only those appointed to this service or the whole Church? It is pleasant to note from year to year the mental de-

velopment, and power for thought and expression of the pastors and preachers. The work of the society has been more prosperous the past year—although it is still in search of just the right man to place in charge of its affairs at Sophia. The Society is increasing in numbers, strength, and influence. The prevailing spirit of the meeting has been very good. Discouragement does not find room to show itself. Grumbling either about the Bulgarian Society or those who have come from abroad to help for a time in evangelical work here, meets with too much rebuke to flourish. Two committees have been appointed by the Society at our suggestion—one to attend our annual meeting after a month, and the other to attend the examinations of the Theological School at the close of the school year, for full conference on all subjects of mutual concern. We are sure that these conferences will result in good for us all. They will help to perpetuate a unity in spirit and a harmony of action.

"In the farewell meeting this morning, the sincere and hearty expression of gratitude by the Bulgarian Evangelical Society to the Missionary and Bible Societies which have helped and are helping to preach the gospel among the Bulgarians is a happy omen for good. I am never so much encouraged in regard to the work which these foreign organizations have begun here, as when I consider the work and efforts of this new Bulgarian Society."

#### BANSKO.

Mr. Clarke, of Samokov, reports an extended tour in Macedonia, where he found, in the midst of great social and political disturbances, a spirit of inquiry which is full of hope. In Bansko he found a congregation of 210, and a Sabbath-school of 175, the comments of the native pastor on the International Lesson being most apt and telling. Mr. Clarke says:—

"There is a great opportunity for Christian work in and about Bansko. The people are simple hearted and affectionate, willing to be led by one whose heart is really in sympathy with them, but yet loving self and the world and not full of the love of God, just as is the case in so many

churches all over the world. In visiting the people at their homes and seeing them at their Sabbath gatherings, I was impressed with the thought that the coming generation is starting from a point of Christian knowledge and feeling which is far in advance of that attained by the last generation.

"The *temperance* question has been much discussed during the past year. Several persons, who have for years been regular attendants on religious services, have still clung to the profits of liquor selling. One of these was savagely cut in pieces by mountain robbers two years ago. In another household, consisting of the old parents and several married children with their little ones, there have been followers for about three years. The spirit of God has for some time been at work in the hearts of the young wives who seem to have become real Christians. They felt a degree of responsibility for the sale of liquor by their husbands, and by pleading and prayers at home, and in praying circles, where they have with tears asked the aid of others, they have gained the household. They are a happy family. May they all be brought to Jesus."

#### A NEW FIELD.

Among other places visited was Nevrokope, twelve hours southeast of Bansko, a place which, so far as is known, had not before been entered by a missionary save once, and that years ago. Of Nevrokope Mr. Clarke says:—

"The outlook is encouraging. An earnest book-seller has spent about half of each of the last two years in this region, and there has been some fruit. On two successive evenings I gave them my reasons for coming to the city, preaching of the new birth and of Christian life to audiences numbering eighteen and twenty-five hearers. The case of one present was peculiarly interesting. His home is in Grumlen, two hours from Nevrokope. By the influence of the colporter three persons in that village have been led to study the Word of God. Of these, the head man of the village seems only intellectually awakened—self-interest keeps him back. His son, a cripple, is more sincere.

The third, who came to see us, seems to be an outspoken hearty follower. Receiving word of our arrival he left other engagements that he might spend the afternoon and night in learning the will of God. As he entered the room he said, 'I am hungry,' and his whole conduct during his stay proved that he longed for spiritual food. He had advanced beyond the rudiments of Christian truth, had no questions to ask as to fasts and forms, as is usually the case with new inquirers, but wanted to know what God wanted of him, in his present circumstances, and of what was duty. An earnest Christian worker would find a promising field in this place. The field is little cultivated and it is a favorable time for work. I wish we had a good man to send to the city.

"The Greco-Bulgarian question is now the one of special interest to these two nationalities, as it was in Philippopolis fifteen to twenty years ago. The Christian population is chiefly Bulgarian. Before the uprising in Thrace in 1876 which resulted in the massacres in Batak and elsewhere, the Bulgarian school was far the most flourishing in Nevrokope. On account of this uprising every Bulgarian teacher as well as priest, was regarded as a rebel, Russian agent, etc., and most of the teachers fled from Macedonia. For about a year the Greeks have taken advantage of the situation, and a Greek Society ("Syllogos"), having its head in Athens, has sent teachers to work with the few Greeks and the Bulgarians who could be induced to join them, in establishing schools in this part of Macedonia, in hope that, in some future division of the Turkish empire the Greek nation may profit by the apparent preponderance of the Greek element in the population, as shown by the schools. Three Greek teachers are laying a good foundation of elementary education. They have about one hundred and seventy-five pupils of both sexes who have made good progress."

Mr. Jenney, of Monastir, reports that through the kind intervention of Dr. De Niemera, an English physician, the pasha has promptly granted permission to open a school in connection with the mission premises at Monastir.

### Western Turkey Mission.

#### SMYRNA.

REV. MR. CONSTANTINE writes (May 28) of the outlook at Smyrna :—

"It does not seem possible that such attentive gatherings could be held unless God's spirit was present. Last Thursday I was treating on Rom. v., showing the results of faith ; the room was full, and although the door was open and the fire-engine with much noise passed by, not one left or even turned to the door. Thus on Sunday we had one of the town priests and a member of the city council, a very wealthy and influential merchant, who, after the service, insisted on seeing me, and thanking me for the service, expressing a great deal of interest. The church and the press so far have been looking on with no word either in favor or against us, though the laymen have spoken on both sides. Many of the people in the city have the idea that we preach infidelity, and so are afraid to come. There is a man who has been coming for a long time, and insists that he shall come until we reach the infidel teaching, and then he will leave. Every day we have cases where people wonder that we preach so much of Christ. In a place where the minds of the people have for years been poisoned against evangelical preaching, where we have been looked upon as infidels, it is a great wonder that we should have such audiences. This public, open way of proclaiming the truth has helped the cause greatly.

"We have also a wide door opened among the Chioites. Many from the Dualeh Hospital heard the preaching in the Dutch chapel, and others, while in Smyrna, came to the 'Rest' and heard the gospel there. When the colporter went to Chio with Bibles, God went with them and blessed them. The people everywhere seem ready to hear the word. A merchant from a neighboring town was at the service one day, and when he left came for tracts, and begged for some one to go and preach at his place. On his way home this man began to preach on the boat of what he had heard, and to distribute his tracts."

Dr. E. E. Bliss, of Constantinople, thus speaks of a service he attended at Smyrna :—

" We had the opportunity, on Sunday, at Smyrna, to attend the Greek service at the chapel adjoining the 'Rest.' The room was crowded, all the seats filled, with many standing in the passages and about the door, even out onto the street pavement. My position gave me a very good view of the faces of the audience, and I have seldom seen a more attentive one. Every eye was fixed on the speaker, except as some special point was made, a familiar Greek proverb quoted, or an apt illustration brought forward, men would look in each other's faces with a smile or a lighting up of the eye which showed how much they appreciated what the preacher, Mr. Constantine, was saying. The whole aspect of things in Smyrna, this Greek congregation, the work at the Rest, the onward movements among the Armenians, all are promising of good for the city where heretofore so much labor has been bestowed and so little fruit gathered."

### Eastern Turkey Mission.

#### A HOSPITABLE YOUTH.

MR. ROBERT CHAMBERS, of Erzroom, gives the following account of the reception given himself and a native pastor as they visited the city of Mamakhatoun, the capital of the Terjan district, in which are about thirty-five Armenian villages. There were only two Protestants belonging to the city, and they were temporarily absent. Mr. Chambers says :—

" Seeking for lodging we found a young man of fifteen years who said he had heard of our coming, and was prepared to entertain us. He had covered the floor of a vacant room with rugs, hung the walls with a cheap stuff, and ornamented them with Turkish symbols and the Armenian motto, 'Aōtk ūrek' (pray). He insisted on providing our meals from his own purse, saying, 'It is my duty ; I am a brother.' His parents are bitterly opposed to Protestantism, and on his expressing a strong desire to go to the missionaries' school at Harpoot, banished him to Mam-

akhatoun, hoping to place him beyond the reach of the pernicious influence. Here, of course, he is freer to follow his inclinations than if under their close supervision, and he finds many opportunities to learn more of 'that way.' I gave him a Testament and hymn book, for which he repeatedly expressed earnest thanks. On our return journey we found two children, about eight and ten, respectively, of Armenian parentage, previously for some time pupils in our school at Erzroom, who a few days before had been taken by their father to Mamakhatoun. Our young host immediately went to them and commenced taking lessons from them in such subjects as they had studied. On our departure he expressed the hope that he might yet be in our school at Erzroom. May God open the way for him and make him an instrument of much good to his people !"

#### SEED GROWING IN SECRET.

Mr. Chambers reports a visit at Erzingan, a city having with its neighboring villages 2,300 Armenian houses. He says :—

" It is seven years since the last Protestant teacher who attempted to work there was withdrawn. There have been no recognized evangelicals in that city up to this time, but on the occasion of my recent visit thirty-nine gave in their names. A committee of three good men was appointed, among them the teacher of a private school of fifty-five scholars. This teacher, though known to us before, was not counted as by any means a decided Protestant. He, however, seems to be with us now. He this year secured twenty-five subscribers to the *Avedaper*, gives regular instruction in the Bible in his school, and appears to be very enthusiastic. The Armenian schools of Erzingan, three in number, averaging 150 scholars in each, are quite advanced. I understood, when making inquiries, that the psalms in the *modern*, and no longer in the *ancient* language, are recited by the scholars. At the urgent entreaty of the people I promised that, if possible, a missionary family should spend the winter with them. We have also provided for them a preacher, though they are anxious

for an ordained man, and pledge their word that the city is half Protestant already, and that the opening up of the work will be the signal for hundreds to flock to our standard. I have no doubt that it is a hopeful field.

"At this city we were waited upon by two Koords who claimed to represent more than 21,000 houses. They had previous to my arrival sent a petition to Erzroom setting forth their desire to become Christians, and entreating our protection against the brutalities of the Turks. They said they did not know what Christianity was, but they saw that the lives of Christians were better than those of Turks. They themselves had lost all faith in, and respect for, Mohammedanism, were hated by the Turks, and desired to escape to Christianity. We told them we could not assure them of protection from the Turks; explained that Christ, the founder of our religion, was put to death most cruelly; impressed upon them the fact that their becoming Christian would invite further persecutions from the Turks, and perhaps involve them in a general massacre; in such a case we could stand by them and die with them, but could not save them from their enemies. After some thought they answered, 'We will join with you; we will become Christians, even though we must be martyred. Give us permission to circulate a covenant to that effect among our tribes.' We, however, dissuaded them from any step which might arouse suspicion against them until we should communicate with the ambassadors, and learn what their position would be, and what protection might be afforded them. These tribes are very ignorant, have no schools, and number none among them who can either read or write. Here is virgin soil inviting the missionary laborer! What has American Christianity to say to such a call?"

#### A PROTESTANT TURK.

Mr. Chambers also makes a report concerning the religious condition of several towns in the Erzingan region, in one of which he found a Turk who a year and a half ago became an avowed Protestant. Of him Mr. C. says:—

"He is a quiet man of very pleasant countenance. In his examination he was asked what he should do if persecution arose, and he had to choose between death with Christ and life and prosperity with Mohammedanism. His quiet answer was, 'Death with Christ.' 'But,' said the questioner, 'remember it may be *persecution, torture, and cruel death.*' 'Then,' said he, 'I go toward Christ.' This answer deeply affected the audience, who are all alive to his real danger, and many were moved to tears. This Turk has contributed \$44 to the building fund."

#### BITLIS.

Mr. Knapp writes from Bitlis, April 7:—

"Mrs. Knapp and I continue to aid in the teaching of our twenty-five high-school boys. We have partially succeeded in taming them down, and they are making very commendable progress. This progress is having good influence over the Armenian schools. Even though we may be at our summer retreat, we expect to come down every day and keep the school up during the summer. In addition to these, we have had this winter six charity scholars, and in a few days we expect a dozen more from our Moosh out-stations, whom we feed from our soup-kitchen and clothe from our famine fund, and have them in our common school. These have been so obedient and progressed so well in their studies that we hope some of them will become teachers in their mountain villages.

"I wish I had strength to dwell upon the encouraging work among our fifteen out-stations. Pastor Avedis sent me recently two full letters, in which he is enthusiastic over the improvement in his village Havadoric. The Armenian priest there died this winter, and now, with one exception, all of the fifty-five houses have become Protestants, there being 120 females at Sabbath services! He is straitened for room to seat all who come. He mentions the names of several villages on the plain which are calling for teachers; and he seriously regrets that we are so far behind other stations in the matter of supplying educated men, and thinks we ought

to push our educational system to supply the need. Our colporter is meeting with unusual good success on Moosh plain. Indeed, I have received letters from many of our out-stations speaking of unwonted success. Would we had a strong missionary force to follow it up!"

#### SELF-SACRIFICING BENEVOLENCE.

Mr. Browne, of Harpoot, writes of the spirit of benevolence manifested among the churches of that field:—

"Never before have I seen a more utterly disheartening state of things, physical, political, economic, yet have I never seen among the different communities such earnestness, such painful self-denial, which in many cases amounts to pure heroism, as during the past year.

"These people amaze me! Their giving seems to have no reference to their means. They give money till they scrimp themselves in the very necessities of life. They go ragged and give. They look pinched and hungry and still give. They go home and hunt up any little superfluous thing, a garment or ornament, or a piece of household stuff, and away they go to the market and sell it, oftentimes, I doubt not, with a hard struggle and sharp pain at sacrificing their little all, and with flushed faces and quivering lips they come and lay it at our feet, lamenting they have *no more* to give. At a little village a very poor woman rose in tears at the close of a blessed little meeting, and hastening home, quickly returned, bringing as her contribution the *only extra under garment* she had. I cannot think she failed to hear that day what another disciple in similar circumstances once heard, 'She hath done what she could.'

#### A RECORD OF SELF-HELP.

"To illustrate in some measure the way some of our communities work and give for Christ, I will refer to a village, as heretofore I have written only of our cities. I will translate part of the annual address of the president of one of our twenty-five Young Men's Christian Associations lately delivered in his village. I simply condense, without change. He said: 'It seems quite a long time since

the gospel forced its blessed entrance into our village, though it is only some fifteen years ago it became established here. From that time that same gospel has borne fruit. Then there were seven houses of our faith, now the number has reached *eighty*. Then hardly forty persons went to hear the word of God, now four or five hundred meet to be enlightened by the truth. Then we had nothing, no chapel, school, preacher. The missionaries sent us a preacher. Now, ten years after that preacher became our pastor, what have we from the Lord? a church, a parsonage, a High School, two common schools, a hundred members in the church, and a hundred pupils in the schools, and the expense of all these institutions is upon us. It is now twelve years that the honored missionaries have given us no aid excepting \$5 on the salary of our High School teacher. How have we grown in strength from the beginning! How great has been the expense we have borne from the first the following will show:—

'Pastor's Salary . . . . .	\$1,500 00
Various Preachers . . . . .	1,250 00
Teachers . . . . .	1,300 00
Teachers, Female . . . . .	250 00
Helpers . . . . .	100 00
Outside Expenses . . . . .	1,250 00
Books sold here . . . . .	1,750 00
Education of Boys and Girls at Harpoot	750 00
General Benevolence . . . . .	1,375 00
Legacies . . . . .	1,100 00
Building Chapel . . . . .	1,500 00
Building Parsonage . . . . .	1,000 00
Building High School . . . . .	1,000 00
<hr/>	
Deduct amount paid by the Missionaries	\$14,125 00
	1,625 00
<hr/>	
Leaving . . . . .	\$12,000 00

as the amount raised by us during these twelve years.

"As reformers there remains much to be done by us. Unsubdued by difficulties and poverty our parents have done their best for us. Shall our aspirations be conquered by trial and obstacles they overcame? They first separated themselves from error, from ignorance, and thick darkness, and brought us out into the light. They have made great progress. We then who live in such circumstances, "what manner of men ought we to be!" What fruit do we already enjoy in these schools, and especially in this Young Men's Christian Association, when only a

few years ago the youth were all in danger of falling into infidelity. To-day a great and glorious course opens before us. What incentives, what encouragements, what hopes of success as we work for others as others have worked for us!

Are we ready to exert ourselves for the youth of our village, for our schools, for the Sabbath-schools, for all we can help to live for Christ? Oh, my brethren, let us be up and at work, for the Lord hath done great things for us whereof we are glad."

## GLEANINGS FROM LETTERS.

*A. W. Clark, Prague, Austria.*—In the work which the American Board is doing for Bohemians and Bulgarians it may be that it is doing a very important preparatory work for the kingdom of God in Russia. Whenever the time comes that that great empire is open for direct evangelistic work, what people so fitted by language and national sympathy to work for Christ in Russia as the Bohemians and the Bulgarians.

*Miss Sophia Crawford, Monastir, European Turkey.*—While on a picnic with our scholars the other day we encountered two Roman Catholic priests with their black gowns and strange looking, black, broad-brimmed hats. One of them had quite a long talk with Mr. Jenney. It seems the Roman Catholics have had a mission here for more than fifty years—and now, I believe, they have not a single convert. This priest said the only hope he had was that *Austria* would take Macedonia into her hands.

*George C. Knapp, Bitlis, Eastern Turkey.*—If there should be war this year between Turkey and Greece, you need not think it strange to hear that the Koords have made another invasion of Persia. These Koords occupy the territory extending south from Lake Van, including the city of Bitlis (but not Van) as far as Bagdad, and they purpose to break loose from the Turkish government. They hold a traditional hatred of the Osmanli Turks, and will seek to regain what was once their territory as far east in Persia as Lake Oroomiah. As all the Mohammedans of Bitlis, with the exception of ten or a dozen families, are Koords, I happen to know their aspirations. It remains to be seen whether they will strike, if war does not break out in Europe.

*R. M. Cole, Erzroom, Eastern Turkey.*—In Samoghar, the people write, the meetings are very much enlarged since our visit. The large *doon* that was hardly full even when we were there is now so filled that some have to stand outside, while others gather on the roof to listen through the smoke hole to such preaching and singing as their laymen, though ignorant, can give. One of the dear brethren had died, they write, and a great crowd of different sects carried him to his burial while the service was after our form precisely. Protestants are rapidly gaining favor in those parts.

*Mrs. C. R. Allen, Harpoot, Eastern Turkey.*—The preacher from Ozoon Oba has just brought a lot of silver ornaments, rings, necklaces, etc., which the women had given to be sold, the proceeds to be used in purchasing communion vessels. I think there never was a time when there was so much poverty in this region as at present, and yet the people never practiced so much self-denial in giving for the support of their teachers and preachers as they do now. The people of Hulahkagh are talking of enlarging their chapel, now filled to overflowing, although they say, "We never before knew such poverty."

*Miss Fanny H. Gates, Watwad, Maharratta Mission.*—Last Sabbath at the hour of meeting, it was inspiring to see the happy smiling faces of the Christians. There were about sixty present, but not all communicants. There were representatives from, I think, eight villages of this vicinity. Some had come two miles, others five, six, eight, and twelve miles, to be present at the administration of the Lord's supper. Truly, it was good to be there. There was no wealth; the poorest of the

poor, but dear to the Lord. The day-laborers earn about \$1.50 a month, and they sat with bare brawny arms, for they can afford but little clothing. One said he seldom sees money, as he is paid in grain. The women looked hard-worked, and most of them have to work all day long in the fields, getting even less than the men. One young woman came forward for baptism, who was ashamed to stand up, as she had just a few rags tied together as clothing. To tell the truth, I did not think of the "outward man" as we sat there. Their beaming countenances only attracted attention.

*John E. Chandler, Pulney, Madura Mission.* — In visiting Jaffna recently I found all the missionaries improving every opportunity for evangelistic labor, and I had the pleasure of working with Mr. S. W. Howland in several places, with Mr. Smith in Sunday afternoon services, with the Leitches in the tent, and of seeing Mr. Richard Hastings's work on the island of Karadive. The work is really very promising. The presence of Christian girls, educated and faithful in Christian duties, standing alone in their respective families as Christians, was a tangible proof of the streams of influence going out from the boarding schools.

*L. D. Chapin, Tung-cho, North China.* — I believe that the mission are fully agreed in pressing our project for a new mission at Si-gan-fu. The new treaty with Russia will greatly help to open that region of China to commercial intercourse with foreign lands, and missionary enterprise ought not to be behind in carrying the precious treasures of the gospel to its millions. We wonder that we do not get a more hopeful report of the prospect of reënforcement this year. What does it mean?

*J. C. Berry, M. D., Kioto, Japan.* — I

rejoice that I have been permitted to see in Japan, and especially in Kioto, what we have seen and heard here during the session of the missionary society of our churches, which closed last evening. From the commencement, with its public preaching service attended by three thousand attentive listeners, to the close with its service of Holy Communion, the Annual Meeting of the *Japan Home Missionary Society* has been characterized by an earnestness and by a spirit of consecration to God that has rejoiced our hearts. In the business meetings the thirty delegates from the churches manifested such an intellectual vigor and careful foresight into the future as showed at once the prominent position they are prepared to take, and are taking, in their respective fields of labor. The pastors, as well as many of the other delegates looking to the ministry, are socially and intellectually prominent in the society in which they move. They are strong young men — their hearts responding nobly to the developing influences of the truth, and giving promise of great things for the future.

*S. R. Riggs, LL. D., Good Will, Sisseton Agency, Dakota.* — On the 23d of June we ordained and installed Charles R. Crawford as pastor of this Good Will Church. We also had reported to us, and enrolled, the youngest church of our mission, at Devils' Lake under the name of the Wood Lake Church, with fifteen members. Yesterday there was present from the bridge-building section of the railroad, an old Scotch Presbyterian, who was quite overcome by what he saw. "Oh!" said he, "how glad I am. I am among my own folks. This is just what the book says, 'The heathen for his inheritance, and the uttermost part of the earth for his possession.' It is here and now."

## NOTES FROM THE WIDE FIELD.

### UNITED PRESBYTERIAN MISSIONS. (SCOTCH.)

THE general statistics of the Foreign Missions of the United Presbyterian Church of Scotland are given below. The missionary force remains nearly the same as during the previous year, consisting of 333 foreign and native educated laborers. The com-

municants have increased five and one half per cent., and the scholars more than ten per cent. The Annual Report speaks of the mission at Old Calabar, in West Africa, which seemed so long fruitless, as now especially fruitful, the native agency proving most efficient. A new tribe living towards the interior and far above the coast swamps, has been visited, and has cordially welcomed Christian teachers.

NAME OF MISSION.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Principal Stations.	Out-stations	Communicants.	Week-day Schools.	Pupils.
Jamaica . . . . .	18	8	—	12	41	12	33	87	7,186	56	5,141
Trinidad . . . . .	2	1	—	—	—	—	3	4	282	—	694
Old Calabar . . . . .	5	2	—	9	3	—	4	18	212	12	846
Caffraria . . . . .	6	—	—	11	9	—	6	—	1,109	15	—
India . . . . .	10	—	3	33	83	—	9	34	360	83	3,375
China . . . . .	3	—	—	4	6	6	3	2	111	—	—
Spain . . . . .	2	3	—	—	5	6	3	3	250	4	651
Japan . . . . .	3	—	1	5	—	—	2	5	87	—	—
Totals . . . . .	49	14	4	74	147	24	63	153	9,687	170	10,707

#### THE FREE CHURCH OF SCOTLAND.

THE Annual Report of the Foreign Missions of this church for 1880-81, is an encouraging one, showing an advance in contributions of over \$43,000 above the previous year, making its receipts \$324,080. With the exception of a single medical missionary in Syria, the missions of the Free Church are confined to India, Southern and Central Africa, and Melanesia. The following facts are gathered from the Report: —

Ordained Missionaries, European . . . . .	36
"    "    Native . . . . .	11
Medical Missionaries . . . . .	9
Teachers, European . . . . .	18
"    Native . . . . .	266
Communicants (thirty-five congregations) . . . . .	3,628
Students in six colleges . . . . .	416
"    in one hundred and ninety-one schools . . . . .	12,612
Gifts and fees from Natives . . . . .	\$45,512
Stations, principal . . . . .	25
"    Branch . . . . .	104

#### NORTH AMERICAN INDIANS.

METLAKAHTLA.—The English Church missionary at Metlakahtha reports marked progress within the past year. Large congregations are gathered, and the Indians from the whole neighborhood come to the settlement for instruction. Over one hundred new houses have been built, and in all outward affairs the community has been prospered. A telephone has been set in operation, and the men and women are all busily at work.

#### AFRICA.

ON LAKE TANGANYIKA.—At the late anniversary meeting of the London Missionary Society, Mr. Hore, the missionary navigator from Lake Tanganyika, was present and made an address, in which he described the remarkable progress of the work since he and his companions started four years ago on the march of 800 miles

from Zanzibar to Ujiji. The account he gives of the opposition first encountered, and of the way in which it yielded, is of exceeding interest. He says: "The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. The day we arrived there, the Ujiji slave market was closed. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us; it was no use. Thomson said to them in full council, 'Kill us, you may; for every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission.' They well remember it to this day, and believe that his words are coming true. On one occasion they armed all their principal slaves, and with a body of about two hundred armed men approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal room. This was a critical moment. There were Mr. Hutley and myself quite alone, and apparently helpless in the hands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in this principal room just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns with their fingers on the triggers. They shouted to their masters to give the word of command, but they could not. Some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words: 'The house is full of goods, let us empty it now, and destroy these men by one stroke.' The excited mob were now yelling and dancing in our veranda and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business and talk over it quietly. But One all-powerful to save heard two earnest prayers for help, and the next moment those Arabs were literally crushing one another in the doorway in their anxiety to get out. What an ignominious retreat for the stately Arab! it was a total defeat from which they have never since recovered. What! say you, had the news of friendly help arrived? Had the distant war-drum of an approaching army sounded? None of these,—only one of their leaders had risen from his seat, and said, 'Let us get out,' when that rush was made, and we were left alone. Then they tried to work upon the fears of the natives, to whom they accused us of sorcery and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said, 'Sit down, friend, and let us reason together. These Arabs say we are very bad men, who work magic, and mean to take your country from you. Now there is no use in my telling you that I am very good, but I see you Ujiji men have got eyes and ears, and are very smart men altogether. What I ask you is this, just look at us with your own eyes. If we cheat or harm any man, let it be known openly; but if we do good, then believe your own eyes.' He replied, 'Your words are good.' A year after that, the same chief came again and volunteered this statement: 'Master, we have looked at you with our eyes for a whole year. We see that you pay every man his due, and speak truth always. Since you have lived here, we can go to market without fear of being robbed of our goods, and all the people say that you are good; now, therefore, what would you have that we should give you?' I said, 'Friend, just give us a place to dwell among you in peace, that we may be your brethren, that we may learn your language, and teach your children.' He said, 'Show us where you would dwell.' Soon after that a council was assembled at that chief's village — twenty or thirty lieutenants of counties, gray-headed old men, most of them, formed that council; they consulted together apart for some time, and then called me in and formally repeated the chief's words. Then they rose up, and, followed by a great crowd, we came to the site I had chosen on the banks of a beautiful bay, where our steamer could lay snugly alongside. One of the chiefs mounted a little hillock, and addressed the crowd in words some

thing like this : ‘ Listen, all you people ; this land as far as that tree on that side, and as far as this mark on this side, is given to the white man this day for an inheritance, to him and for his brethren, not to sell but to live upon, because we will not sell or give away our country, but the white man shall always dwell here, and no one shall take it away from him, and if his men molest you, you shall not have a row, but shall go and talk the matter over with him ; and if the Wajiji molest his men, he shall not have a row, but he shall go and talk over the matter with the chief of the district.’ Now these were the very words that I had spoken at the council, which they had taken up, and which will now be as lasting as a parchment deed. The whole party then paraded the boundary, except on the side of the hill, for ‘ there,’ said the chief, ‘ you may extend your borders at will.’ ”

**UGANDA.** — The English Church Missionary Society has received information from Messrs. Mackay and Pearson, at Mtesa’s capital, that mission prospects were *in statu quo*. The missionaries were well, and the simple fact that they are able to hold their own gives ground for hope that Mtesa’s recent opposition will pass away, and better results may soon appear.

**ON THE CONGO.** — Mr. Stanley has reached his second station on the Congo, Isangila, about thirty miles above Vivi, which point was gained only after encountering great difficulties. The expedition carries with it a flotilla consisting of a small steamer, three steam launches, and two steel whale-boats. These are designed for use in navigating the Upper Congo. Mr. Stanley is now awaiting the arrival of seventy-two natives from Zanzibar, who are coming to him by way of the Cape.

The Livingstone (Congo) Inland Mission reports that it has now five stations in the first 200 miles up the Congo, the highest being at Manyanga, 135 miles below Stanley Pool. Mr. McCall says that the natives on the north side of the river are far easier to deal with than those on the south side. He believes that many, perhaps most, of the falls on the river can be passed in canoes.

The Congo Mission of the English Baptists is pushing forward vigorously towards the interior, and at length sees its first great design to be nearing its accomplishment, namely, the establishment of a mission station at Stanley Pool, to be used as a base for operations beyond. Messrs. Comber and Hartland started from San Salvador by the Makula road, but failed to get through. Messrs Crudgington and Bentley went by the river bank, and after twenty days’ walking arrived at Stanley Pool. The natives at first appeared friendly, but on crossing to Ntamo, 150 or 200 natives armed with spears and knives appeared, forbidding them to go into the town. It subsequently appeared that M. de Brazza had “ annexed ” several towns about the Pool to France, and inasmuch as these missionaries *were not French they must be enemies*. Having accomplished their immediate purpose, Messrs. Crudgington and Bentley returned to Vivi, meeting Mr. Stanley, who afforded them every assistance. The mission is very hopeful for the future, and having decided that the best route to Stanley Pool is by the north bank and the river itself, it is proposed, by the aid of a steel boat now building, to open a station at the Pool without loss of time.

#### NEW GUINEA.

**MASSACRE OF NATIVE MISSIONARIES.** — The secular papers have given information of the sad disaster in the New Guinea Mission of the London Missionary Society. Ten native members of the mission, four teachers, two teachers’ wives, and four children, were murdered at Kalo, New Guinea, on March 7th, not for the sake of plunder, nor on account of opposition to their Christian teaching, but apparently in grim sport. No European missionaries were present, and the natives since the massacre have appeared friendly as usual, but of course when they exhibit such spasms

of savagery they are not to be trusted. The missionaries, though taking every precaution, are not at all alarmed, and hope to bring the people up to a better mind. Some account of the results of the preaching of the gospel in New Guinea may be found in the *Missionary Herald* for August, 1880, page 316. Mr. Laws of the London Missionary Society gives the following account of the sad massacre : —

" From all I can learn about the massacre the facts are briefly these : We had a teacher and his wife at a village named Kalo, about fifty miles from Port Moresby, in Hood Bay. We had also a teacher and his wife at Kerepunn, a village on the east side of the Bay, about eight miles from Kalo, and also another at Hula, a village on the west side about five miles from Kalo. On the 7th of this month, Talia, the Hula teacher, went with some native boys in the large mission boat to fetch the teachers from Kalo and Kerepunn, as they were both ill, and it was thought the change would do them good. He called at Kalo to tell the teacher to be ready when he called on his way back from Kerepunn. He then went on to Kerepunn, and the teacher Ane-derea, his wife, and two little children embarked ; they then went across to Kalo to call for the teacher there. They did not get out of the boat, and presently Matelua, his wife, and two children came down. While the boat was waiting for them, a chief of the place, who had always professed himself friendly, got into the boat ; as soon as the teacher came down and got in the boat, the chief got out, and this seems to have been the signal for attack. Immediately the whole party were speared. They were unarmed, and had no time for resistance. One spear went through mother and babe, killing both. A little boy five or six years old, son of the Kalo teacher, was in the boat and jumped out and ran for safety to their home in the village. On his way he met the native boy who had been his nurse and attendant, and the wretched boy speared him on the spot. A teacher named Matatui was with the Hula teacher, and shared the fate of the rest."

## MISCELLANY.

### BIBLIOGRAPHICAL.

*To the Central African Lakes and back: The Narrative of the Royal Geographical Society's East Central African Expedition, 1878-1880.* By JOSEPH THOMSON, F.R. G. S., in command of the Expedition. With a short biographical notice of the late Mr. Keith Johnston, portraits and a map. In 2 vols. 12mo, pp. xxiv. 320; viii. 323. 2d edition. Boston, Houghton, Mifflin & Co., 1881.

THIS is one of the most readable and interesting of the many recent books of African travel. The ground covered is that from Zanzibar on the east coast to the head of Lake Nyassa, a journey frequently attempted of late years but never before accomplished, and now accomplished with slight suffering and expense as compared with other expeditions : from the head of Nyassa to the foot of Tanganyika, over which region Mr. Thomson was the first to pass, though Dr. Stewart followed him by only a few hours, neither knowing that the other was on the road : from the foot of Tanganyika up the western side of the

lake to the Lukuga River, and down the river towards the Lualaba or Congo, farther than any one had previously ventured : then back to Tanganyika, across the lake, and so to Zanzibar through the country now become very well known.

Mr. Thomson went out from England as geologist in the company which Keith Johnston was leading. On the untimely death of Mr. Johnston, a few miles in from the Zanzibar coast, Mr. Thomson pushed on undismayed, and heroically and successfully accomplished the original objects of the expedition. It is his boast, and it is something to boast of, that he kept within the limits of the money appropriated for the expedition, performed the work with great speed, never came into warlike collision with the natives, never had occasion to fire a single shot at them, had no desertions of porters, no plunderings, no battles, bloodshed, or other disasters supposed to be inevitable in African explora-

tions. All this, though he was an unskilled Scotch youngster of twenty-two years of age. Surely the world will hear from him again ! While he succeeded so admirably in managing the natives and says many good words for their tractability, he complains as do all travelers of "their unraricity, a vice which is singularly developed among the natives." Livingstone's Chuma, who was one of his Captains, was no exception. "Lies came natural to him, not from any premeditated purpose or desire of gaining profit or pleasure, but simply because they always seemed nearer his tongue than the truth."

He suffered from the fever, took it early, at times was almost crazy and helpless : but always kept at his work and by so doing lived it down. "The new comer who takes the fever soon after his arrival is the person who is most likely to stand the climate. A rapidly contracted fever is generally not a serious one, and succeeding fevers become less dangerous and virulent. One who does not take the fever for a long time, and seems 'to find the climate agree with him,' is almost certain to have the fever in a dangerous form when it does come."

"The frightful fever which attacked me on first leaving the lowlands still clung to me like a vampire"—he was now near Nyassa—"sucking my heart's blood. But for the rule I adopted I think I should never have survived to get so far. That rule was simply to keep marching on as long as my legs would sustain me, and never to be carried by my men. For an African traveler to halt that he may get better is the worst policy possible. . . . Physical exertion helps to keep his system in better working order, and enables him to eat and sleep."

"The worst symptoms of the fever were frightful headaches, which left me neither night nor day, and which were frequently accompanied by palpitation and difficulty of breathing. I became so ill that I could have walked into the lake with the most philosophical resignation. Still I pushed onward, letting no amount of agony or weakness stop my daily marches. But I went like an automaton : I had worked up my machinery, to convey me to the Lu-

kuga, and mechanically I moved towards it. I almost felt that in spite of death itself my bones must go marching along to the goal." "The only way to resist successfully the enervating effects of a humid tropical climate is by constant exertion and by manfully fighting the baleful influence. The man who has nothing to do, or won't do what he has to do, is sure to succumb in a few months, and degenerate into an idiot or a baby. . . . Hard constant work is the great preserver."

Mr. Thomson attributes much of his immunity from violence to his trusting the people. "My strong point was to show complete confidence in the natives, and never to appear suspicious. It may seem paradoxical when I say that my immunity from personal attacks arose from my habit of walking about alone and without arms. . . . To appear suspicious is simply to engender suspicion in the natives."

His observations give him implicit confidence in "the improbability of the natives. Their intelligence is beyond question, and the course of this narrative will show traits of honesty and faithfulness which would reflect credit on any people."

In the various efforts to improve the African, Mr. Thomson finds little to commend in what the Belgian International Association has done. "The object proposed—dotting the length and breadth of the continent with civilizing centers—is indeed worthy of all praise, and as laid down on paper cannot be found fault with. But the men at the helm have been utterly unsuited for their task. These men have gone out professedly on a mission of peace and good-will, and have only succeeded in making every tribe they have yet come in contact with their mortal enemies. Their so-called stations have become simply centers of disturbance." "They have succeeded in raising an intense feeling of hostility against themselves."

The Roman Catholic missionaries north of Ujiji, he says, had been getting into trouble and "were regarded with intense hostility, partly from the secluded and exclusive habits of the priests, who never enter into familiar relations with the people, not even allowing them to visit their houses, and driving them away during

prayers. Such conduct will never do with Central African negroes, who expect to be allowed to go into any house they may have a fancy to, and sit down as if it was their own."

At Magila is a station of the English Universities Mission. "Here a number of missionary gentlemen make themselves martyrs to the conventionalities of their church in a manner which greatly amused me. Perhaps their consistency may be worthy of admiration, but I confess it tickled my fancy to see these men, with the thermometer at 90° in the shade, wearing long black priestly garments hanging to their feet, ropes around their waists, and shovel hats, in which they pushed through forest and jungle, plunged through swamp and stream, handled the axe or the spade, and finally held divine service in their fancifully decorated chapels. I have no desire to convey the impression that this ritualistic mission is doing no good in Magila. Undoubtedly the missionaries are earnest and devoted men, whose soul is in their work; but in their methods there is unquestionably much that is absurd if not worse. They certainly succeed in raising the vulgar admiration of the natives by their showy vestments, ceremonial processions, candles, and altars; and by substituting a cross when they take away the "dawas" or charms from the negroes, they convey an idea of the Christian religion which suits naturally superstitious minds. But whether all this is calculated to produce the highest results I very much doubt."

Per contra, "worthy of all praise are the

efforts of the London Missionary Society, which have been so signally successful on Lake Tanganyika. I can bear testimony from personal observation to the real solid civilizing work that has been accomplished. The missionaries at Ujiji and Mtowa have won the complete confidence of all the natives they have come in contact with; and though they may not yet have gathered in a very great "harvest of souls," of which some missionaries give such frequently glowing accounts, yet they have considerably raised the moral tone of their neighborhood, and, as it were, elevated public opinion — a very great achievement indeed, and one which gives much promise of good yet to come. With these two missions [the other is the Scotch mission on Nyassa] continuing their work in the liberal spirit in which they have commenced, I cannot but express my personal conviction that there is a boundless field of hope and promise opened up for the natives of East Central Africa."

*Heroines of the Mission Field: Biographical Sketches of Female Missionaries who have labored in Various Lands among the Heathen.* By MRS. EMMA RAYMOND PITMAN. New York. A. D. F. Randolph & Company. pp. 368.

Most of those of whom some record is made in this volume were heroines indeed. In these days when woman's work both at home and abroad is expanding so rapidly, this volume, which brings together the account of more than twenty-five women who have labored heroically in pagan lands, will be welcomed by a large number of readers.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Events dark and trying*, that they may be viewed as occurring under the permissive providence of God, who formeth the light and createth the darkness; that when the civil head of a nation is stricken down it may not be forgotten, "Surely the wrath of man shall praise God; the remainder of wrath he will restrain;" "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprises;" that when in the lands of missionary labor wars and revolutions, or outbreaks of persecution arise, the voice of the Almighty may be heard, saying, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth;" that it may not be forgotten that when nominal Christians hinder the good work, and the slanders of evil-minded men are circulated, "He that sitteth in the heavens shall laugh at them, the Lord shall have them in derision;" that when occasional defections of native converts take place, when the health of missionary laborers fails,

when losses by fire, wreck, or robbery occur, there is One who is able and who stands pledged to cause all things to work together for good to them that love him. "The Lord reigneth; let the earth rejoice, let the multitude of isles be glad thereof!"

For the missionaries and native helpers in Japan, that in the midst of the many hopeful openings before them, they may remember that their help cometh from the Lord, and that they may be filled evermore with His Holy Spirit, so that they may preach both with boldness and humility the gospel of the grace of God (see page 292).

For the expedition just starting for U mzila's Kingdom; that the lives and health of the members of the expedition may be preserved, and that they may have needed wisdom when they stand before kings (see page 292).

#### DEATHS.

May 1. At Kohala, Hawaii, Mrs. Ellen M. Bond, wife of Rev. Elias Bond, aged 64, for many years a faithful and highly esteemed missionary of the American Board.

June 9. At Oakland, Cal., Mrs. Julia A. Rappleye Colby, late of the Western Turkey Mission (see page 294).

#### ARRIVALS IN THE UNITED STATES.

June 13. Rev. Henry Blodget, D. D., and wife, of the North China Mission.

June 17. At New York, Rev. E. P. Hastings and wife, of the Ceylon Mission.

### DONATIONS RECEIVED IN JUNE.

#### MAINE.

Cumberland county.	
Brunswick, 1st Parish Cong. ch. and so.	100 00
Lewiston, Pine St. Cong. ch. and so.	49 32
New Gloucester, Cong. ch. and so, to const. A. C. CHANDLER, H. M.	153 00—302 32

#### Oxford county.

South Paris, Cong. ch. and so.	4 98
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#### Somerset county.

St. Albans, Rev. William S. Sewall,	5 00
	312 30

#### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Cong. ch. and so.	22 60
Grafton county.	
Lebanon, C. M. Baxter,	65
Orfordville, Cong. ch. and so.	5 10—5 81

#### Hillsboro co. Conf. of Ch's. George Swain, Tr.

Bennington, Cong. ch. and so.	15 00
Brookline, Cong. ch. and so.	20 00
Hollis, Cong. ch. and so.	8 66
Mason, Cong. ch. and so.	7 25—50 91

#### Rockingham county.

No. Hampton, Cong. ch. and so.	15 75
Salmon Falls, Cong. ch. and so.	16 00—31 75

#### Strafford county.

Great Falls, 1st Cong. ch. and so.	30 00
Laconia, Cong. ch. and so.	90—30 90

#### Sullivan county Aux. Society.

Newport, A friend,	2 00
	143 97

#### VERMONT.

Chittenden county.	
Burlington, A friend, 11 40; A friend, 10;	21 40
Essex, Cong. ch. and so.	29 40—50 86

#### Lamoille county.

Morrisville, Cong. ch. and so.	20 39
Wolcott, Cong. ch. and so.	7 25—27 64

#### Orleans county.

Holland, Cong. ch. and so.	3 81
Lowell, Cong. ch. and so.	6 00—9 81

#### Washington county Aux. Soc. G. W.

Scott, Tr.	
So. Berlin, Cong. ch. and so.	11 50
Windham county Aux. Soc. H. H	

#### Thompson, Tr.

Brattleboro, Cen. ch. m. c.	23 04
Putney, Rev. Amos Foster,	5 00

Westminster West, Cong. ch. and so.	5 00—33 04
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#### Windsor county.

Ludlow, Cong. ch. and so.

12 35

#### Legacies.— Essex, N. Lathrop, by S.

G. Butler, Ex'r,

145 20

20 00

165 20

#### MASSACHUSETTS.

#### Barnstable county.

No. Truro, Joanna Paine, Orleans, Cong. ch. and so.

7 00

m. c. 28 75; Rev. Charles E. Harwood, 25;

72 28

So. Dennis, Cong. ch. and so.

8 04—87 32

20 00

Berkshire county.

Hinsdale, Cong. ch. and so.

220 60

Lenox Furnace, Mrs. Emily Washburn,

12 00

Pittsfield, So. Cong. ch. and so.

29 94

Sheffield, Cong. ch. and so.

5 16

So. Egremont, Cong. ch. and so.

20 00—287 70

#### Bristol county.

Somerset, Cong. ch. and so.

15 00

#### Essex county.

Lawrence, Lawrence St. Cong. ch. and so; Samuel White, 10;

110 00

No. Andover, Cong. ch. and so, to const. JOHN WILKINSON, H. M.

110 00—220 00

#### Essex county, North.

Haverhill, Cong. ch. and so.

22 10

Newburyport, No. Cong. ch. and so.

44 63—66 73

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Beverly, Dane St. ch. and so.

254 47

Lynn, 1st Cong. ch. and so.

30 54

Wenham, Cong. ch. and so.

6 04—291 05

Hampden co. Aux. Society. Charles

Marsh, Tr.

Feeding Hills, Cong. ch. and so.

12 00

Hampden, Cong. ch. and so.

10 55

Holyoke, 2d Cong. ch. and so.

76 07

Springfield, Olivet ch. and so. 20-54;

E. A. Thompson, 3;

23 54

Tolland, Cong. ch. and so.

25 53

West Springfield, 1st Cong. ch. and so.

22 00—169 69

Hampshire co. Aux. Society.

Amherst, 1st Cong. ch. and so.

75 00

Hadley, Russell ch. m. c.

15 16

North Hadley, Cong. ch. and so.

5 21—95 37

Middlesex county.

Malden, 1st Cong. ch. and so.

61 52

Newton Centre, 1st Cong. ch. and so.

25 00

Newton Highlands, Cong. ch. and so.

131 00

North Chelmsford, 2d Cong. ch. and so.	28 26	New Haven co. F. T. Jarman, Agent.
Somerville, Franklin St. ch. m. c.	13 57	East Haven, Cong. ch. and so
Waltham, N. S. B.	2 00	New Haven, 3d Cong. ch. and so. 26;
West Somerville, Cong. ch. and so.	4 00—267 35	No. Cong. ch. m. c. 1-31;
Middlesex Union.		North Haven, E. Dickerman,
Littleton, A friend,	86 54	Northford, Cong. ch. and so.
Norfolk county.		North Madison, Cong. ch. and so.
Braintree, 1st Cong. ch. and so.	13 56	Westville, Cong. ch. and so. 27; I. S.
Holbrook, Winthrop ch. (of wh. E. E. H. to const. Mrs. ROSETTA E.		Dickerman, 7;
LORING, H. M. 250; Yearly bequest of E. N. H. 200);	608 67	New London co. L. A. Hyde and L. C. Learned, Tr's.
Randolph, 1st Cong. ch. and so. 80.34;		New London, 1st Cong. ch. 157.78;
1st Parish, Gents' Asso. 107.14; La. Asso. 65.86;	253 34	2d Cong. ch. 10.30;
So. Weymouth, 2d Cong. ch. and so.	46 00	Tolland county. E. C. Chapman, Tr.
Walpole, Orth. Cong. ch. and so.	56 50	Rockville, 2d Cong. ch. and so.
Wellesley, Wellesley Coll. Miss. Soc.	5 00—93 07	Windham county.
Plymouth county.		Woodstock, 1st Cong. ch. and so.
Bridgewater, Cent. Sq. Trin. ch.	44 10	
Brockton, to send the Gospel to the Indians,	5 00	
Campello, Cong. ch. and so. 115.04; A friend, 70;	185 04	
Hanson, Cong. ch. and so.	5 50	
—, A friend,	20 00—259 64	
Suffolk county.		
Boston, 2d ch. (Dorchester), 928.76;		
So. Evang. ch. (West Roxbury), 208.75; Park St. ch. 150; Berkeley St. ch. 129.37; Immanuel ch. 100; Village ch. (Dorchester), 88.42; Eliot ch. 7; Highland ch. 4.20; Mrs. S. H. Hall, 30; A friend, 29; A friend, 10; Mrs. Joseph W. Tucker (Roxbury), 10; A. C. 5.	1,691 50	
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Auburn, Cong. ch. and so.	45 51	Albany, Geo. C. Treadwell, 250; L. 50; 300 00
Holden, Mrs. Chas. Flagg, deceased,	36 17—81 68	Binghamton, 1st Cong. ch 135 27
Worcester co. South Conf. of Ch's, William R. Hill, Tr.		Brooklyn, Clinton Ave. Cong. ch. 1,158.50; ch. of the Pilgrims, by J. L. P., 25;
Westboro, Evang. Cong. ch. and so.	128 83	Buffalo, SIDNEY E. ADAMS, to const. himself, H. M. 1,183 50
—, A friend of Missions,	50 00	Clifton Springs, I. M. Wallis, 100 00
	4,781 47	Clinton, Mrs. G. K. Eells, 25 00
<i>Legacies.</i> —Danvers, Mrs. Abigail Fisk, by Eben Peabody, Ex'r, 968 68		Comack, Cong. ch. add'l, 1 00
Newbury, George P. Danforth, add'l, 50 00		Dryden, Rev. E. W. Root, 5 00
Springfield, Levi Graves, by J. S. Graves, Trustee, part income of Mission Farm for 1880, 85 00		Eaton, Cong. ch. and so. 17 00
—, By Samuel F. Haven, Adm'r, for work among the Aborigines, 200 00—1,303 68		Honeoye, Cong. ch. and so. 20 00
	6,085 15	New York, Anson Phelps Stokes, 250; Mrs. L. C. Dewing, 50; Ogden, Mrs. Mary A. Dyer, 300 00
RHODE ISLAND.		Parishville, Cong. ch. and so. 10 00
Central Falls, Cong. ch. and so.	54 00	Prattsburgh, Lucius Waldo, 8 24
Providence, Central Cong. ch. to const. THOMAS B. STOCKWELL, EDWIN BARROWS, RICHMOND VIALL, FRANKLIN J. SAINTELLE, CHARLES F. TAYLOR, MRS. MARY I. FULLER, MRS. H. N. LATHROP, and Mrs. JANE E. BROWN, H. M.'s, 2,300 00—2,354 00		Sherburne, 1st Cong. ch. and so. 179 69
CONNECTICUT.		Sinclairville, Earl C. Preston, 2 00
Fairfield county.		Walton, 1st Cong. ch. and so. 52 41—2,374 11
Bridgeport, 1st Cong. ch. and so.	406 40	
Greenwich, 2d Cong. ch. and so. for Papal Lands,	84 71	
Huntington, Geo. L. Nichols,	5 00—496 11	
Hartford county. E. W. Parsons, Tr.		
East Windsor Hill, "Friends," 2 00		
Farmington, R. L.	4 00	
Hartford, Park Cong. ch. 104.57; A Lady, 25;	129 57	
No. Manchester, 2d Cong. ch. and so.	152 25	
Plainville, A friend,	200 00	
Poquonock, Cong. ch. and so.	20 74—508 56	
Litchfield co. G. C. Woodruff, Tr.		
Roxbury, Cong. ch. and so.	16 85	
Thomaston, Cong. ch. and so.	29 62	
Torrington, Cong. ch. and so.	59 16	
Woodbury, A friend,	90—105 53	
Middlesex co. E. C. Hungerford, Tr.		
Middletown, 1st Cong. ch. 132.33;		
So. Cong. ch. 36.72;	169 05	

## INDIANA.

Ekhart, 1st Cong. ch.	20 00
Fremont, Cong. ch.	2 51
Pleasant Lake, Cong. ch.	1 37 — 23 88

## ILLINOIS.

Batavia, R. D. Smith,	5 00
Byron, Mrs. T. H. Read,	10 00
Chicago, N. E. Cong. ch.	153 23; do.
m. c. 11.99; Plymouth ch. 95.54;	
Union Park Cong. ch. m. c. 8.68;	
Elgin, O. B. Jenne,	269 44
Granville, Cong. ch.	10 00
Joy Prairie, Cong. ch.	13 38
Lisbon, Cong. ch.	71 66
Lockport, 1st Cong. ch.	16 00
Milburn, Cong. ch.	10 48
Naperville, Cong. ch.	17 40
Peoria, Cong. ch.	14 47
Quincy, L. Kingman,	53 00
Rochelle, C. F. Holcomb,	10 00
Rockford, 2d Cong. ch. 51; Thos. D.	12 00
Robertson, 50;	
Sandwich, Cong. ch.	101 00
Seward, Cong. ch. with other dona.	25 00
to const. Rev. E. F. WRIGHT, H. M.	
Toulon, Cong. ch.	7 00
Wayne, Cong. ch.	25 00
Winnetka, Cong. ch.	5 45
	25 22 — 701 50

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	32 24
Jackson, 1st Cong. ch.	200 00
Kalamazoo, 1st Cong. ch.	78 00
Rollin, Wm. H. Charles,	4 00 — 314 24

## MINNESOTA.

Adrian, Friend of Missions,	30
Benson, Cong. ch.	3 23
Excelsior, Cong. ch.	20 00
Hawley, Union ch.	8 50
Hutchinson, Cong. ch.	1 50
Lac Qui Parle, Cong. ch.	1 00
Litchfield, S. T. C.	2 00
Minneapolis, Plymouth ch. 40.73; 1st	
Cong. ch. 15.89;	
Montevideo, Cong. ch.	56 62
Sauk Center,	2 00
St. Cloud, 1st Cong. ch.	5 50
	10 65 — 111 30

## IOWA.

Atlantic, Cong. ch. and s. s.	25 51
Chester Centre, Cong. ch.	33 00
Clay, Cong. ch. and s. s.	4 00
Davenport, Rev. J. A. Reed,	10 00
Edgewood, N. G. Platt,	10 00
Fort Madison, Francis Sawyer,	25 00
Garnavillo, Cong. ch.	4 40
Grinnell, Cong. ch.	50 50
Iowa Falls, Cong. ch.	7 40
Stacyville, Cong. ch.	17 05
Tabor, Prof. Thos. McClelland,	10 00
Waterloo, Gen'l Association, 10; Rev.	
M. K. Cross, 15;	
Williamsburg, Welsh Cong. ch.	25 00
	9 40 — 231 26

## WISCONSIN.

Beloit, 2d Cong. ch.	50 00
Delavan, Cong. ch.	50 00
Fort Atkinson, Cong. ch.	16 00
Orion, Cong. ch.	4 75
Sparta, 1st Cong. ch. to const. Mrs.	
ELIZABETH J. STRINGHAM, H. M.	100 00 — 220 75

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Carbondale, Cong. ch.	3 57
Oswawatomie, Cong. ch.	10 00
Washara, Cong. ch.	1 25
White City, Cong. ch.	5 00 — 19 82

## NEBRASKA.

Olive Branch, Ger. Cong. ch.	5 60
West Branch, S. E. Hillis,	5 00 — 10 60

## CALIFORNIA.

Fort Jones, A friend,	10 00
Santa Cruz, Cong. ch.	15 00 — 25 00

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Liverpool, J. Q.	50 00 — 110 00

## MISSION WORK FOR WOMEN.

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Mrs. Benjamin E. Bates, Boston, *Treasurer.*

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13 50

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10 00

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37 00

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189 19

CONNECTICUT.—New Canaan, Cong. s. s. for scholar in Aintab,

80 00

NEW YORK.—Amsterdam, Ladies Miss. Ass. Presb. ch. 155; Infant s. s. 15, for Rev. L. D. Chapin's Mission School, Tungchow; Churchville, Cong. s. s. 5; Groversville, Cong. s. s. 10; New York, S. T. Gordon, for education of native preachers at Marash, Pao-ting-fu and elsewhere, 250; Poughkeepsie, 1st Cong. ch. 41; 1st Cong. s. s. of do. 40, for support of Chimajai and to const. Rev. E. A. LAWRENCE, Jr., H. M.; Sherburne, 1st Cong. s. s. 3248;

548 48

DISTRICT OF COLUMBIA.—Washington, Alex. S. Christie, for a student in Marash, care of Mr. Christie,

10 00

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7 00

OHIO.—Cleveland, Mission Band of the Euclid Ave. Cong. ch. for the Training school at Tungchow, 18; Elyria, 1st Cong. s. s. 30; Roots-town, Cong. s. s. 3.70; Vermillion, Cong. s. s. 3.07;

54 77

ILLINOIS.—Chicago, Union Park Cong. s. s. for educational work in Kioto, Japan, 90; Godfrey, s. s. of ch. of Christ, 9;

99 00

MINNESOTA.—Rapidan, William L. Stevens,

2 00

WISCONSIN.—Orion, Cong. s. s.

1 45

1,052 39

Donations received in June, 24,083 42

Legacies 6,331 21

\$30,414 63

Total from September 1st, 1880, to June 30th, 1881, Donations, \$259,233.97; Legacies, \$70,483.52 = \$329,717.49.

Montpelier, Vt., Mrs. William H. Lord, Miscellaneous, 87 vols.

Barre, Mass., Miss R. A. Dickinson, Scott's Com., 6 vols.; Miscellaneous, 16 vols.; for native helpers.

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# FOR YOUNG PEOPLE.

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## CRUELTY IN AFRICA.

IF it were for no other purpose than to put a stop to the cruelties which abound among the heathen we ought to give them the gospel of Jesus Christ.



AFRICAN KING IN STATE DRESS.

Some very sad stories of cruelties perpetrated by African kings have recently been given to the world. The distinguished African traveler, Dr. Emil Holub, in his volumes just published, entitled *Seven Years in South Africa*, gives an account of Sepopo, King of the Marutse tribe, who live north of the river Zam-

besi. Sepopo's town, Sesheke, had been burned, and a new Sesheke was to be built. We will give in Dr. Holub's own words the story of a little boy whose cruel murder was planned by Sepopo, with the notion that in this way his new town would be made more fortunate.



HIPPOPOTAMI ON THE ZAMBESI.

"Sepopo brought it about that a resolution should be passed by his secret tribunal to the effect that in order to save the new town from the fate of the old, the son of one of the chiefs should be killed ; but that his toes and fingers should first be cut off, and preserved as a charm in a war drum. In spite of

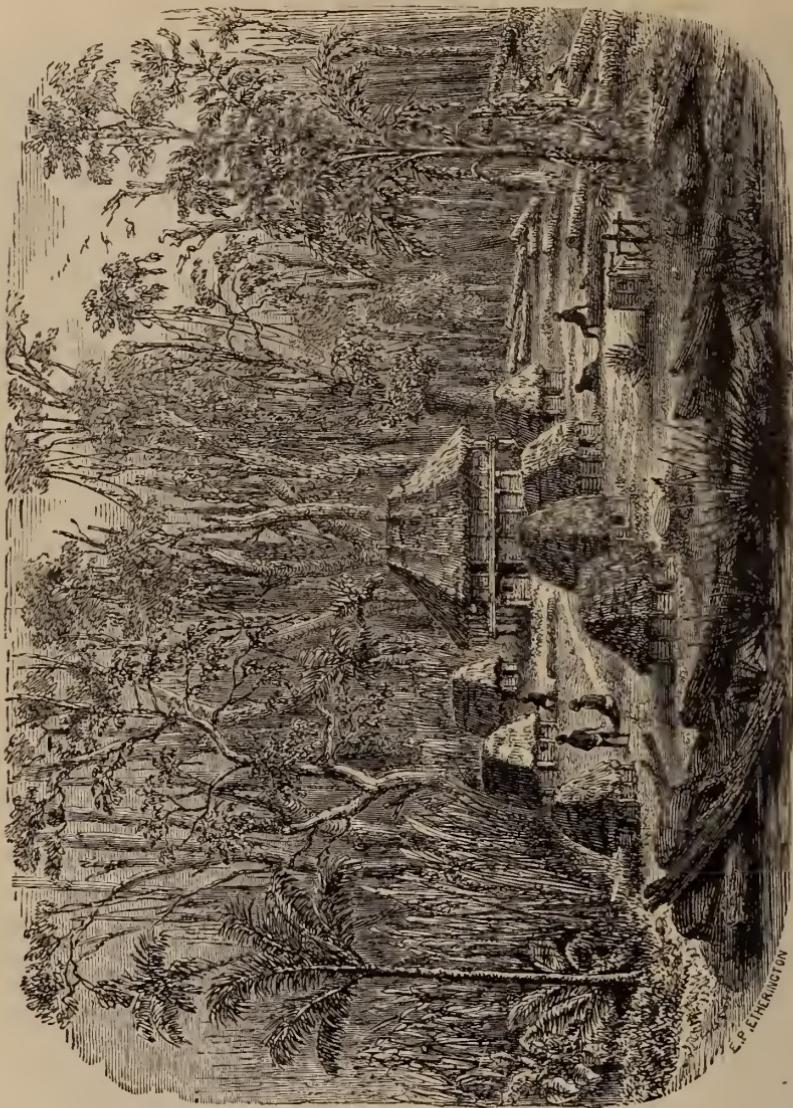
the secrecy which was enjoined, the rumor of the resolution came to one of the chiefs, who communicated it privately to many of his friends. This was about the end of September, when Blockley was the only white man left in Sesheke. Night after night groups of men were to be seen stealthily making their way past his quarters to the woods ; they were the servants of the chiefs, carrying away the young boys whither they hoped to have them out of the tyrant's reach, and some little time elapsed before either the king or his executioner was aware of the steps that were being taken to frustrate the bloody order.

"The appointed day arrived. Mashoku's emissaries were sent to ascertain from which of the chieftain's enclosures a victim might most readily be procured, but one by one they returned, and reported that not a child was to be found. At last, however, one of the men brought word that he had seen a solitary boy playing outside his father's fence. Apprised of this, the king immediately sent directions to the father to go out at once and procure some grass and reeds for a hut that he was building, and then charged Mashoku to lose no time. As soon as he had satisfied himself that the man had left his home, Mashoku sent his messenger to fetch the child to the royal courtyard, where, although the place was full of people, a perfect silence prevailed. The king was in a terribly bad temper, and no one dared to breathe a word. The executioner's assistant made his way to the abode of the chief, and was greeted by the mistress of the house with a friendly 'rumela ;' he then proceeded to tell her that the kosana, her husband, was just setting out in his canoe, and that he had sent him to say he wished his little son to go with him. The mother acquiesced, and the boy was delighted to accompany the man, who, of course, took him off to the royal courtyard, where a sign from Mashoku announced their arrival to the moody king. Sepopo started to his feet, and accompanied by his band made his way towards the river, the child being led behind him. Bewildered as the poor little victim was, he was somewhat reassured by the direction they were taking ; but all at once he was alarmed by the shrieks of a chieftain's wife, whose house they were passing, and who, knowing the purpose on which they were bent, cried out in horror.

"At the river the whole party, numbering nearly seventy, embarked and crossed to the opposite side. The myrimbas were left behind, but the large drums were taken over. Shortly after landing the king seated himself on a little stool ; he made the executioner, a few of his own personal attendants, and the members of his secret council, form an inner circle ; beyond them he placed the drummers ; and outside these he ordered the rest of the company to group themselves so as to conceal from the town the deed that was being perpetrated. The poor boy by this time had almost fainted from fear ; but when, at a nod from the king, the executioners seized him, he began to scream aloud with terror. The drummers were ordered to play with all their might, so that the piteous shrieks should not be heard ; several assistants were then summoned to hold the child, so that resistance was impossible, and the two doctors set themselves deliberately to work to amputate finger after finger and toe after toe.

"No drumming could drown the heart-rending cries of the sufferer. The people of Sesheke could hear him, in the midst of his torture, calling out, 'Ra, ra, kame, ra, ra !' (Father, O my father !) and 'umu umu bulaya,' (they are killing me !) but though a large crowd was thus made aware of what was going on, no one dared to raise a hand to rescue the miserable sufferer.

"When the doctors had finished their cruel operation, the hapless boy was strangled, and knocked on the head with a kiri. The whole party then returned to their boats, which were pushed off into mid-stream, where, as if by accident,



A VILLAGE IN ANGOLA.

they were joined into a circle ; but in reality with the design of concealing the corpse as it was dropped into the water. Meanwhile the weeping mother had made her way down to the bank, and regardless alike of the crocodiles and of the displeasure of the tyrant, waded into the stream, and demanded her son, her darling Mushemani. But to Sepopo a mother's grief was nothing ; he landed quite unconcerned, and proceeded with his myrmidons to enjoy his pots of butshuala, while the doctors stored away the dismembered toes and fingers in a war drum."



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